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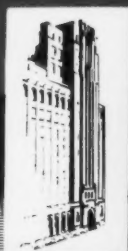
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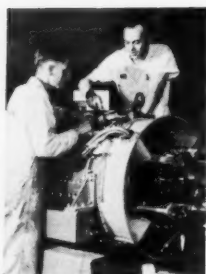
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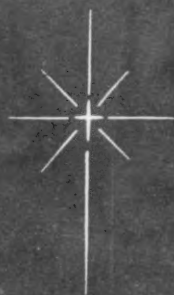
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By Wayne Christianson

DID you ever stop to think how we Christians have changed the real truth about Christmas? Take this matter of Christ being born in a stable. With our songs and pageants and pictures we make it sound as though a stable were a wonderful place to start out life in. But when we try to put ourselves in that scene, how different things look!

I never thought about that until after our own little guy was born. Like most parents, Leona and I wanted only the best for him. And I can tell you, I was plenty thankful for the clean, white bed, the immaculate nurses and the efficient doctors—besides all the nursery care that went right along with it.

Then, later on, when Leona and the baby got home, I got to thinking about the Son of God actually being born in a stable. Hay for a bed. Darkness. Cold. No neighbors near to help out.

When you get right down to it, I don't suppose there was even one of His disciples, poor as some of them were, who didn't get a better break than our Lord did, as far as physical comfort is concerned.

Makes you think, doesn't it? Why would the one person in all the



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Maybe the particular place where Jesus was born didn't really make much difference

world who could choose beforehand the place He would be born in picked out a smelly old stable in a little old town? Was it because He didn't want to line up special favors for Himself? That from his birth right on He deliberately chose to take the roughest treatment the world could hand out?

Well, this idea occupied me for quite awhile. Then, one day, my wife said something that really scored with me.

"Maybe," she said, "that stable wasn't the worst the Lord Jesus had to put up with. After all, He came out of heaven into a pretty seamy place, and maybe the particular spot where He was born didn't really make much difference!"

That was when my eyes began to be opened. A couple of Sundays afterward, our preacher was speaking about the new birth. Of course, I already knew what the Bible says about that—how the Lord Jesus in the Person of the Holy Spirit comes to dwell in our bodies when we receive Him as our Saviour. That's what makes us Christians, the Bible says: "Christ in you, the hope of glory."

♦ BUT things really focused the day I ran into an old friend of mine. You see, Randy and I worked together in the old days. We dated the same girls, killed time at the same places and did a lot of other things I'd like to forget.

But Randy hadn't forgotten. After the first exchange of kidding and questions, he suggested that we meet for a few drinks at our old hangout. I killed that fast.

"Can't do it, old fellow," I said. "I'm on the wagon. But how about coming out to the house with me?"

"You kidding?" he asked. "With

your wife and kids around? That's no place to let down the bars and swap stories the way we used to!"

"I've dropped the stories, Randy," I answered. "Fact is, I've been a Christian now for about eight years. I'd like to tell you how it all..."

That's as far as I got. Randy started backing away.

"Some other time," he said. "But you... the way you used to paint the town... it's hard to believe! Well, I'll be seeing you!"

With that he was off and I was left to think things over. He was right. It was hard to believe. For that was the way I was in my B.C. days—before I found Christ, that is.

♦ SUDDENLY the thought struck home that that was also the kind of fellow in whom Christ was born when I took Him as my Saviour! Leona was right. Being born in a stable was nothing compared to being born in a man like me! To know the things I thought, to hear the things I said, to go to the places that I frequented—what condescension that was for our Lord! Maybe if I had realized how sinful I was, I would have been too afraid to ask Him into my heart!

But I did ask Him, and He came. Because He loved me. And because He knew (what I am slow to realize) that when He died on the cross for me, my old sin nature died along with Him.

So now you know why Christmas this year will be different. I'll be singing "Away in a Manger" and "O Little Town of Bethlehem" and all those wonderful Christmas songs the same as always. But I'll also be thanking God for the lowliest birth of all, which is Christ in me, the hope of glory. END

THE FATHER'S WILL

Let not the Lord's dealing seem harsh, rough or unfatherly because it is unpleasant. When the Lord's blessed will bloweth across your desires it is best, in humility, to strike sail to Him, and to be willing to be led any way our Lord pleaseth. It is a point of denial of yourself to be as if you had not a will, but had made a free disposal of it to God, and had sold it over to Him; and to make use of His will for your own is both true holiness and your ease and peace; you know not what the Lord is making out of this, but you shall 'now it hereafter.—*The Alliance Witness*

MOODY MONTHLY

The Christian magazine
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combined with Prophecy Monthly

Volume 61, No. 4

December, 1960

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53, and you have a prophetic message especially suited for Christmas season reading. Dr. DeHaan was one of the speakers at the prophetic conference in Peoria, Ill., early last May, and this message from that conference we've called, "The Gospel According to Isaiah 53."

FROM THE HEART AND PEN of Mattie Ridolfi came "We Like to Give at Christmas!" a warm personal story of Christmas love in action. Mrs. Ridolfi has found more than one way to minister down in El Paso, Tex. Beside writing, she enjoys sitting down with other women and opening the Scriptures to them in what she calls, "plain housewife's language." Her husband and two sons join her in another plain and simple way of serving her Lord. Read about it on page 61.



WHEN AUNT THERESA Worman's annual Christmas party rolled around last year, **MOODY MONTHLY** had a team ready to capture the spirit of this annual ministry to boys and girls. Editor Wayne Christianson and photographer Don Campbell combined talents to turn out a picture story of a "Christmas Party with a Purpose."

JIM JOHNSON is another of the Lord's servants who has found more than one way to minister. He is a



former editor of *African Challenge* and the present pastor of Elm-La-Salle Bible Church in Chicago. When he sat down to write for us, he traveled by imagination back to the continent where he served as a missionary. The result: "The Greater Gift," Christmas fiction from the land of Africa.

Moody Monthly

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Memo to the reader

If you, like Mattie Ridolfi (author of "We Like to Give at Christmas," page 61) receive real satisfaction in giving at this time of the year, then you may find yourself wishing you could observe Christmas every month.

Actually you do—when you give MOODY MONTHLY subscriptions to friends and loved ones. *Each month*, as a fresh new copy of the magazine arrives, it brings inspiration, instruction and spiritual food for all the family. This is why an increasing number of readers (you among them, perhaps) look to M/M to help solve their Christmas gift problems each year.

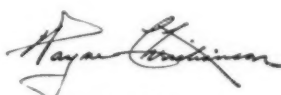
This year there's another important reason why you'll want to give M/M. Not only will the friends on your gift list be pleased to receive the magazine each month, but they'll also receive a very special gift . . . and so will you. It's a smart looking 32-page 1961 "Daily Reminder" . . . especially designed for your purse or pocket. Enclosed in a beautiful gold-lettered 100% vinyl portfolio cover, the "Daily Reminder" is a gift you'll be pleased to own, as well as to present to others.

A hand-signed greeting card, announcing your gifts will be mailed, together with the "Daily Reminder," in time to reach your friends before Christmas. *Both gifts are clearly indicated as coming from you!*

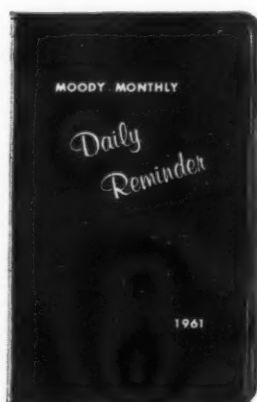
Again this year, M/M's subscription price has been reduced during the Christmas season. You save 50¢ on each subscription when two or more are ordered . . . one of which may be your own renewal.

I hope you'll use the convenient "built-in" envelope that you'll find in the back of the magazine to send in your gift list . . . or a second list, if you've already responded to a previous mail offer. You'll be glad you did, I know.

Sincerely,



Executive Editor



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report

The month's **WORLDWIDE NEWS** in brief



Left: Missionary Robert Searing (right) offers dedicatory prayer at service marking opening of only evangelical bookstore in Bogota, Colombia. Right: Interior of recently-opened Christian bookstore in Rio de Janeiro, Brazil, and another new outlet for the gospel in South America.

LITERATURE ON THE MOVE

Two new evangelical bookstores have been opened in Latin America, highlighting the advance of literature in the outreach of the gospel around the world.

The one in Bogota, Colombia, is the only one in that capital city. It will serve all missions and evangelicals in the area. Officials from nine groups attended the dedication.

Forty pastors came to the opening of a new bookstore in Rio de Janeiro, Brazil. "We are now reaching the man in the street," says David Glass, who is directing the venture.

Also in Latin America:

Evangelical university students in Tucuman, Argentina, sold Bibles in the vestibule of a theater while the film, "The Ten Commandments," was being shown. During five weeks they distributed 714 Bibles.

The joint labors of four Bible societies last year resulted in a total circulation of 4,750,000 volumes in Latin America.

In India mission groups are publishing Scripture portions in the newspapers. Mark has been published in five languages, John in three and Luke in one. The response has been very encouraging.

Christians in Colombo, Ceylon, have organized a tract club, which has wide opportunities, since 65 percent of the population is literate.

Evangelist Billy Graham has launched a new magazine, *Decision*, with an initial run of 500,000 copies for circulation to readers around the world. The editors hope to translate the magazine into French, German and Spanish.

Graham said in an editorial, "The value of literature in winning the minds of the uncommitted is being clearly demonstrated by the Communists . . . We are being challenged as never before to set forth in print the cause of Jesus Christ."

CHURCH MARKS NIGERIAN INDEPENDENCE

When predominantly Muslim Nigeria became independent, Protestants marked the occasion with an open-air service of thanksgiving and dedication.

"We must evangelize every nook and corner of Nigeria, proclaiming the good news that Jesus is Lord and Saviour of mankind," the Rev. Dr. J. T. Ayorinde, chairman of the Nigerian Broadcasting Corporation, told the audience of 20,000 and a nation-wide radio listening audience of millions.

Earlier, at the official Independence Day ceremonies, tribute was paid to missionary work as an important factor in the rise and development of the nation. Prime Minister Balewa, a Muslim, Governor General Sir James Robertson, and Dr. Geoffrey Fisher, Archbishop of Canterbury, all called attention to the role of missions in the past.

The Sudan Interior Mission had a special display at the national exposition at Lagos. Officials of the Ministry of Education have publicly endorsed the SIM's new "Handbook for School Managers," which indicates the government's

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confidence in mission schools, which are responsible for 35 percent of the country's education.

The premier of the Western Region and six cabinet ministers are Baptists. The Eastern prime minister and the leader of the opposition party are Methodists.

DR. BARNHOUSE CALLED

Dr. Donald Grey Barnhouse, 65, noted Bible teacher and writer, died November 5 in Philadelphia, a month after he underwent surgery for a brain tumor. Known around the world as a Christian leader and conference speaker, Dr. Barnhouse served simultaneously as the pastor of Tenth Presbyterian Church in Philadelphia, speaker for the "Radio Bible Hour" on radio and editor-in-chief of *Eternity* magazine. As a pioneer in Christian radio broadcasting he first attracted national attention in 1928.

SUNDAY SCHOOL STRESSED

Gathered in St. Louis for the National Sunday School Association's fifteenth annual convention, over 4,000 representatives from 104 denominations heard church leaders emphasize the importance of Sunday school training.

Parents are unwittingly sending their children to eternal damnation by their "casual, careless, indifferent"

approach, the Rev. Bert Webb, assistant general superintendent, Assemblies of God, told the convention. Dr. Clyde W. Meadows, president of Christian Endeavor International, said the Sunday school is Protestantism's best agency for fulfilling the great commission. Dr. Theodore Epp, director of the Back to the Bible radio broadcast, insisted that if Sunday schools would teach the Bible as the Word of God, they would produce men of God. Dr. Clate A. Risley, NSSA's executive director, said, "The Sunday school is in our nation's first line of defense..."

Dr. Lloyd H. Knox, publisher of Light and Life Press, was elected president. The Rev. Gordon Talbot of Des Moines was named to head a steering committee to establish a new organization, the National Association of Directors of Christian Education.

Next year's convention will be held in Detroit.

PROTESTANT MEMBERSHIP LAG

Although Protestant church membership reached an all-time high of 62.5 million in 1959 (a gain of 1.7 per cent), this was less than the over all population gain of 1.8 per cent and less than the Roman Catholic membership gain of 3.4 per cent.

Latest figures published by the National Council of Churches are: 226 Protestant groups, 62,543,502; Roman Catholics, 40,871,302; Jews, 5,500,000; Eastern Orthodox, 2,807,612; Buddhists, 20,000. Roman Catholics regard all baptized persons, including children, as members.

Total church and synagogue membership rose to 112,226,905, an all-time record, indicating that 63.4 per cent of all Americans belong to a church or synagogue.

MISSION EXECUTIVES CONVENE

Such matters as the shift from rural to urban living around the world, mission board administration, recent developments in Latin America occupied the attention of mission executives at the ninth annual retreat sponsored by the Evangelical Foreign Missions Association at Winona Lake, Ind.

The Rev. Louis L. King of the Christian and Missionary Alliance said a new strategy of work was demanded by the increase of 255 per cent in the urban population of the world (cities over 100,000) since 1950.

Dr. Kenneth Strachan, general director of the Latin American mission, called for an effective witness in the midst of a new revolutionary era,

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EAST BERLINERS DEFY REDS

Defying Communist intimidation and tightened border control, several hundred East Berliners attended Evangelist Billy Graham's week-long series of "Crusade for Christ" rallies in West Berlin. Here some 20,000 people listen as Graham preaches in a huge tent 300 yards from the Brandenburg Gate at the East-West Berlin border. Religious News Service photo.

which is marked by the demand for an adequate educational program, the challenge of national independence, the uncertain future of missionary promotion in the homeland and the challenge to evangelical unity and co-operation posed by growing political, social and religious pressures.

BRIEFS

Defied: East Berlin Communist threats and border police roadblocks, by Evangelist Billy Graham during his West Berlin crusade, which attracted 260,000 to his tent 300 yards from the boarder. Graham had been attacked in the Soviet Zone press as a "preacher of psychological warfare" and "an envoy of American imperialism." The crusade was conducted without incident, however. Loudspeakers carried the messages to Communist guards stationed at a nearby gate to prevent East Berliners from attending the meetings.

Planned: A "common Bible," by a team of Protestant, Catholic and Jewish scholars, for use as a reader in public schools. It will come out in 30 paperback volumes between 1962 and 1966.

Banned: Religious instruction in about 5,000 Polish schools during the current year, by the Polish Association for Secular Schools, which is seeking to eliminate church influence from social and ethical life.

Voted: A merger with the Augustana, American Evangelical, and Finnish Evangelical Lutheran Churches, by delegates at the convention of the United Lutheran Church in America.

Inaugurated: One of the youngest college presidents in the U.S., Arend D. Lubbers, 29, as president of Central College, Reformed Church of America institution in Pella, Ia.

RADIO

The Far East Broadcasting Company,

Whittier, Calif., has established a missionary station, KGEI, at Belmont, Calif., with a 50,000-watt transmitter beamed to Mexico, Central and South America. Later, four hours a day will be beamed to the Orient.

Missionary radio station HLKX in Inchon, Korea, has been granted government permission to increase its power from 20,000 to 50,000 watts.

YOU SHOULD KNOW

Clergymen now have until April 15, 1962, to decide if they want to participate in the Social Security system. Government officials urge clergymen to study a recent amendment, which extended the original cut-off date, Sept. 15, 1957.

BILLBOARD

THE 1961 TORREY MEMORIAL BIBLE CONFERENCE, sponsored by the Bible Institute of Los Angeles, will be held Jan. 28-Feb. 5, in 14 Southern California locations.

YOUTH FOR CHRIST will hold its seventh annual winter conference at Boca Raton, Fla., Jan. 30-Feb. 5.

MILESTONES

THE PACIFIC GARDEN MISSION, Chicago, observed its 83rd anniversary in November.

THE PINE REST CHRISTIAN HOSPITAL, Grand Rapids, Mich., largest church-related non-profit mental hospital in the U.S., marked its 50th anniversary in October. Secretary of Health, Education and Welfare Arthur S. Flemming spoke at the ceremonies.

PERCY CRAWFORD DIES

Percy Crawford, 58, founder and president of King's College in New York, died October 31 in Pennsylvania. Long prominent in Christian education and youth work, he was also well known to many through the "Young People's Church of the Air" radio program.

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Coming Next Month

MORMONS ON

THE NAVAJO TRAIL

Mormon interest in the Navajo Indians has already rated an article in a recent *Saturday Evening Post*. However, relatively few understand the nature of this interest or know what Navajos are being told. Next month Gordon Fraser brings you the little known story of a struggle for followers among this Indian group in the far West. It's another significant article you'll not want to miss in the next issue of **MOODY MONTHLY**.

★

ORGANIZED FOR

LIFE OR DEATH?

No one would deny that the average church is well organized. But has the matter of organization gone too far? Charles Greenleaf Fuller invites you to take a thought-provoking look at this question in the light of what the church is and what it does. It's a timely article for the pastor, the church leader and the church member at the outset of this new year of opportunity and challenge for the church.

★

CAPTAIN SKAGGS FINDS

A MISSION FIELD

Skipper Sam Skaggs often envied the missionaries he hauled back and forth from the States to South America, but he knew his calling was to be the number one man on the merchant vessel, The Egyptian Sphinx. Then missionary kid Don Delty rebelled when he had to leave for school in the States, and the salty old sea captain did a little missionary work of his own. You'll find the story next month in **MOODY MONTHLY**.

★

Also . . . Part I in **MOODY MONTHLY's** helpful new "Guide to Christian Schools and Colleges" . . . "Income Tax Answers for Pastors" and another Home Study Lesson on the Gospel of John.

Moody Monthly



BILL PEARCE

OFF THE RECORD

» Here's a unique new recording by the well-known writer and radio producer, Eugenia Price. Zondervan Records has scored here by releasing **STRICTLY PERSONAL**, Eugenia Price (ZLP-564). This falls in the specialty record category in that its continued re-play would demand new listeners. Miss Price does a very warm and professional job on the narration. In essence, she shares her personal views on discovering God.

Interjected from time to time is the beautifully-handled classic guitar work of a Chicago musician named Frank Hamilton. Joyce Blackburn, another talented performer, does a fine job as producer. Miss Price speaks very clearly and intimately, using effective expression and well-chosen words that hold the audience. Her message presents God without reducing Him. Some may notice the repeated use of the personal pronouns—I, me, myself, my, etc.; however, this is in keeping with the title "Strictly Personal." Personally I could wish she had strengthened the total impact of her message even more by greater use of Scripture. Although there is some distortion on sibilants, the technical quality of the pressing is good.

God deals with different men in somewhat different ways—though always on the basis of faith in Christ and obedience to Him as Lord. Thus, many listeners may find their spiritual experiences quite different from Miss Price's. Yet, many times God uses the truth of a changed life to encourage and support the faith of others. This is one good example.

» George Beverly Shea has recently recorded a group of songs of the Holy Land. Essentially a hymn tour through biblical lands, the album includes photos and descriptive text of hallowed landmarks in a book-type jacket. Shea sounds in good form here as he sings through a varied choice of titles such as *Beautiful Garden of Eden*, *On Jordan's Stormy Banks*; *O Come, O Come, Emanuel*; *Calvary*, *Christ the Lord is Risen Today*. Unlike some of his previous recordings, the chorus seems somewhat cold and professional. The soloist's

best selections, to me, are the ones most simply delivered . . . the ones with organ and harp. This is a good idea for an album. I like the Scripture read prior to certain selections. An RCA release, this album is entitled *The Holy City* (LPM-2189).

» The Diadem Company of Grand Rapids has sent us one of their new recordings for review, **THE THREE SONS GOSPEL TEAM** (DLP-122). The contents feature three Christian laymen from Ottawa, Canada. They form a vocal trio (not to be confused with the jazz group bearing the same name) playing accordion, guitar and string bass as they sing. They perform with sincerity and purpose, using as their theme verse, John 1:12. Musically speaking, the album doesn't offer really superior voice quality or synchronization. However, you never know; because of spiritual qualities this may be a group that will be used in a greater way than more musically pretentious ones. Titles in this album are in a lighter musical vein, which is in keeping with the trio's treatment.

» I'm listening now to a vocal solo album by a newcomer to religious records, baritone Clayton Halvorsen. Mr. H. owns a trained vocal instrument and uses it to its fullest extent in this compilation, especially on *I Walked Today Where Jesus Walked*. The ensemble sounds good in places but in this reviewer's opinion it tends to get in the way at times.

Doug Fisher handles the supporting chorus. Pianist Dennis Moffatt and organist Naomi Linn provide dependable accompaniment. The critical musician may feel that the production drags a bit, but those who like solo and chorus combinations will like this one. Although the songs may have been performed better by others, the album as a whole is good. Those who are attracted by the beautiful cover may assume that these are songs of praise. Actually the majority of the numbers are gospel songs of testimony with one Negro spiritual and one hymn. The album is entitled **MAKE HIS PRAISE GLORIOUS** and was released by Super Records (SR-2014).



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LETTERS

TO THE EDITOR

Installment Buying

I would like to share with the readers of MOODY MONTHLY two very important facts which the Lord used when He dealt with me about credit buying, which were not mentioned in your article, "The Christian and Installment Buying" [Sept. '60].

The first is the rapture. If the Lord should come today, think of all the unpaid debts Christians would leave behind. One of the things unpaid debts would cause unsaved men to do would be to take the name of the Lord in vain.

The second fact is the tithe. The first fruits belong to the Lord and not to our creditors. With these facts I have learned to live I Timothy 6:8: "And having food and raiment let us be therewith content."—Clara Farmer, Darby, Pa.

I am trying to win victory over one besetting sin in my life right now, and your article in the September issue of MOODY MONTHLY, "The Christian and Installment Buying," was really helpful to me. [Your magazine] gets better every month.—Jean Brough, Cleveland, Ohio.

Home Study

"May I congratulate you on the study of John's Gospel which started in the October issue? More literature such as this should be made available to the public, for I am convinced that more folks would be eager to study God's holy Word if they knew how to make a start, which this type of material helps a person to do!"—Mrs. Fred Mosteller, Cheyenne, Wyo.

If unit one of Dr. Alfred Martin's "Life Through Believing" is any foretaste of what is to come (as I'm sure it is) this feature alone is worth any number of times the subscription cost of your magazine.—Robert Wildinsan, Los Angeles, Calif.

Back Issues Needed

It is a pleasure to distribute MOODY MONTHLY as I go around the desert and mountains of Arizona as a distributor for the American Bible Society. But I am running short, and would appreciate an item in your magazine asking your readers to send me their back copies—no matter how old—for free distribution here.—Rev. O. L. Smith, 1503 W. Delaware, Tucson, Ariz.

The 300 native students of the Strydom Teachers' Training College would be glad to receive old copies of your excellent MOODY MONTHLY.—Rev. F. W. Schwarz, Box 1277, Bloemfontein, South Africa.

Editor's Note: Readers please send these back issues not to us, but directly to the addresses above.

Dr. Wilbur Smith

My wife and I are missionaries with the Gospel Missionary Union of Kansas City. We have read MOODY MONTHLY for many years and have always received a blessing from it. I suppose you are always interested in knowing which articles are the most interesting to readers. For me, Dr. Wilbur Smith's articles are number one.—John P. Inmas, La Chorrera, Republicado, Panama.

First Principles

I have just received the October issue and read "Seven Principles for Christian Living" by Robert A. Cook. If I never received another issue, I would feel that I have already received my money's worth! I thank God for such a wonderful ministry so simply stated. I am praying that He will help me put them into practice.—G. Van Dongen, Dearborn, Mich.

CHRISTMAS GREETINGS

The MOODY MONTHLY staff joins in wishing you and yours a joyous and blessed Christmas season and a bright New Year. May each of us grow in grace, understanding and obedience to our Lord in the months ahead.

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EDITORIALS

The Heart of Christmas

Through the years most people gather their own particular cluster of associations which they link to the Christmas season. These are good and wholesome recollections for most of us—Christmas carols sounding through the crisp night air, the expectant bustle which precedes the Christmas program, the colorful glow from a lighted tree, the childish anticipation of gift-opening time.

But all these, pleasant as they are, do not begin to touch upon the significance of Christmas. For this we must go to the Word of God itself to passages such as these:

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. II Corinthians 8:9

And thou shalt call his name Jesus: for he shall save his people from their sins. Matthew 1:21

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. John 1:14

Perhaps no passage, however, sums it up more pointedly than the statement of the apostle Paul in I Timothy 1:15:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Here is the heart of Christmas, and it is our awareness of it and our response to it that matters most in the sight of God.

Christ came into the world to save sinners. Have we grasped this vital act and received Him as our own Saviour? Great numbers are content with church membership, a certain amount of participation, or a mild acquiescence to the accepted principles of living. Many who read these words should go no further before crying out to God for a definite, "know-so" salvation.

And what of us who know that we have been loosed from our sins and made new creatures in Christ? Surely we ought to live each day with the fact of our Lord's great love and purpose before our eyes and in our hearts.

The essence of Christmas is that Christ came to bridge the gap between God and man. "As my Father hath sent me, so send I you," declared our Lord. There are great gaps today between the gospel of the provision of Christ and those who need it. Who will bridge the gaps to those in far-off lands? Who will go? Who will give? Who will pray? And what of the gaps that separate the gospel from the unsaved with whom we live and work?

Christmas means so much more than pleasant associations. Let's not fail to live as those who understand.

Christian Citizenship

The election is over.

It is a good time now to think about our role as citizens of a free democracy. Whatever our thoughts or fears may have been before the election, we now have had the opportunity to discuss, to argue and then to implement our convictions with a vote.

This is no small privilege. It is the possession of relatively few persons on earth. This freedom to share in local, state and national decisions carries with it the responsibility to do all in our power that the will of the majority may encompass our nation's greatest good.

For those who may be gratified at the outcome there is the reminder that "it is not in man to direct his steps." Your man, however wise, is not wise enough.

For those who may be disappointed comes the word,

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever He will."

In either case, the call to Christian citizenship is a call to prayer. Our land has known great blessing and it faces grievous peril. The solution of the grave and basic problems of our country lies in the witness, influence and intercession of the individual Christian far more than it does in the judgment and vision of a man or men.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2).

The Bells of Hope

God's clock may seem to tick slowly, but it never stops or changes pace. Two thousand years ago, exactly as promised to Adam, Abraham, Isaac, Jacob, David and others; exactly as foretold through Isaiah, Micah, Malachi and many more, the eternal Son of God became flesh and tabernacled on this earth. Christmas itself reminds us of this fact.

Somewhere ahead, in the years or days or hours before us, is a point of time known only to God but equally definite when heaven will again open and He who "once offered to bear the sins of many shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. 9:28, ASV).

Writing about the promise of Acts 1:11 in his *Checkbook on the Bank of Faith**, Spurgeon speaks of this hope which should be real in the heart of every Christian:

Many are celebrating our Lord's first coming this [Christmas] day; let us turn our thoughts to the promise of His second coming. This is as sure as the first advent, and derives a great measure of its certainty from it. He who came as a lowly man to serve will assuredly come to take the reward of His service. He who came to suffer will not be slow in coming to reign.

"This is our glorious hope, for we shall share His joy. Today we are in our concealment and humiliation, even as He was while here below; but when He cometh, it will be our manifestation, even as it will be His revelation. Dead saints shall live at His appearing. The slandered and despised shall shine forth as the sun in the kingdom of their Father. Then shall the saints appear as kings and priests, and the days of their mourning shall be ended. The long rest and inconceivable splendor of the millennial reign will be an abundant recompense for the ages of witnessing and warring.

"O that the Lord would come! He is coming! He is on the road and traveling quickly. The sound of His approach should be as music to our hearts! Ring out, ye bells of hope!"

Robbing the Defenseless

In speaking with a Christian educator one day, we asked him what he judged to be the most insidious threat to the Christian community today. His answer was immediate.

"Secularism," he replied, which "is simply leaving God out." Webster's unabridged gives a fuller definition: "Any view of life, education, etc.," it says, "or any policy or program referring to such, based on the premise that

*Moody Press, Chicago

religion and religious considerations, as of God and a future life, should be ignored or excluded."

In view of these words, Thomas D. Bailey, Florida state school superintendent, merited our full attention when he declared recently that if education is to reflect the community in which people live and prepare their children for adulthood, "religion, and the moral and spiritual values which are a part of religion, must not and cannot be ignored in our schools."

These remarks appeared in an article in *The Florida School Bulletin*. They came at a time when an all-out attack on religious observances in Florida was being carried on. For the American and Jewish Congress and the American and Civil Liberties Union have charged that religious practices in the school system in Florida are divisive, sectarian and violative of the religious clauses of the U. S. and Florida constitutions.

Dr. Bailey puts our own position well when he says, "It will be a sad day in America if a legal concept of separation of church and state ever denies children and youth in public schools the fundamental of our nation's birthright—the right to know about religions, and the moral and spiritual values necessary for the formation of character, and non-sectarian reading of the Bible. . . ."

To exclude God from our school curricula is to teach atheism. To ignore Him is to destroy the foundation and incentive for any true morality. To compartmentalize Him is to make Him irrelevant to all of life's situations. To pretend His non-existence is to pull up by the roots our national culture and heritage and throw it away.

Is this what our forefathers had in mind when they laid the base for our nation in the Declaration of Independence and the United States Constitution? No honest man can think so. This is the doctrine of Communism, in which a philosophy of atheistic materialism supplants a faith in Almighty God, based in His Word.

There comes to mind the principal of a public school in Philadelphia, a generation ago, whose big voice used to ring out in the assembly, and whose words come to us yet: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart. . . ."

This is what our children need. To give them less robs those who are least able to defend themselves.

The High Cost of Letting Down

Rarely does a Christian stand without the help of other Christians, and rarely can he fall without injuring in some way the Christians associated with him. This is not surprising. If, as the apostle Paul writes in I Corinthians 12, "the eye cannot say unto the hand, I have no need of thee," then we ought to expect that the failure of one part of the Body would inevitably weaken other parts.

Recently we have been reminded that the influence of failure is no less real when a believer merely drops back to a lower plain of Christian living than the one on which he might have lived.

Consider what happens when a Christian in the office or shop comes to work each morning without the joy which has previously marked his testimony. Or what follows when the busy Christian parent succumbs to the pressure of various tasks neglecting daily fellowship with the Lord? Or what results when a pastor becomes so preoccupied with success or advancement that his ears grow dull to the voice of God?

In each instance, the believer first of all fails his Lord (Rom. 14:8). Yet its effect is most visible in its influence upon other Christians.

Non-Christians in the office who have been attracted by the believer's testimony begin to wonder if there's anything to it after all. Other members of the family who were fellow-beneficiaries of mother's or father's devotional life no longer receive this help or profit from waiting on God. Members of the congregation whose pastor fails are deprived of the nurture God would supply for His people.

Such losses can never be made up. Nothing can take the place of the missed blessings which might have flowed through us. No amount of stretching toward what we ought to be and do for Christ's sake today will make up for the lost opportunities of the past.

There are no truces in the Christian warfare. Let the believer fight the best fight he can, every day. He dare not let down for his own sake. Far less can he risk doing less than his Christian best for the sake of his Lord and the well-being of his fellow Christians.

God's way, through the ages, in raising a standard against the forces of evil has been to renew the zeal and vision of His people through His Word and His Spirit. The Founder's Week Conference, to be held this year at Moody Bible Institute from January 30 through February 5, is in full alignment with this purpose.

In the roster of conference speakers are such men as Dr. David D. Allen, Dr. Carl Armerding, J. Allen Blair, Dr. G. Allen Fleece, Dr. Robert G. Lee, Evangelist Eddie Martin, Dr. J. Vernon McGee, B. M. Nottage, Dr. J. Dwight Pentecost, Lester E. Pipkin, Paris W. Reidhead, Dr. Clyde W. Taylor, Paul R. Van Gorder and Dr. Charles J. Woodbridge. From the Institute, Dr. S. Maxwell Coder and Irvine Robertson will join me in taking part.

This, we promise you, will be a time of spiritual inspiration, of fellowship and renewal, a time of meeting God around His Word. How often pastors have told us that Founder's Week has transformed their ministry! More and more churches have sent their pastors here with this in mind, taking care of their expenses for the week.

We hope as many of you as possible will be able to attend, to share in these good things and to strengthen yourselves for the tasks ahead. As you come, be praying earnestly that the hand of God may be upon each one who has a part.

Yours in Christ,

William E. Culbertson

**Call
to**

**Founder's
Week**

THE

THE African night was as dark and moist as the inside of a glove. It was quiet enough to hear the earth breathe, but it was his own breath Maynard heard—short, rather shallow breaths that accompanied repressed fear.

They were all lying prone on the floor in the living room of the house. Since the crash of rifles and the twang of steel sang through the room not a half hour earlier, they'd been lying there—waiting. Waiting for what Maynard and Laura knew would come, yet hoping beyond hope that it wouldn't.

"Maynard?" Laura whispered from the darkness, not more than a few feet away. "Maynard, do you think they'll come?"

Maynard was sure of that. But he didn't know if he ought to tell his wife the facts or not. Was there yet a straw of hope? Did those shots at the house serve only as a reminder that he and his family were white and they

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By Jim Johnson

GREATER GIFT

were black and sooner or later they'd have to go with the rest of them? Or would they come in and do what they did to Richard Carlson up in Marundi not ten miles up the river? Maynard found Dick with two bayonet holes in him. Both Dick and his wife were veteran missionaries who had put in fifteen years in Africa. Yet, in just one horrifying hour they received their thanks.

For Maynard it was pure outrage. Now smoldering deep within, under the layer of fear that he felt more for his family than for himself, was that rhythmic pain of bitterness. It was the bitterness that came with the realization that years of sacrifice here were all apparently wasted. For all he knew, some of the very Africans he had operated on and tried to show the love of God were now out in the darkness ready to repay him with steel and blood.

"Do you think all the African Christians are gone?" Laura pursued

hoarsely from the darkness. Maynard took his time answering that, too. He heard little Sarah stir restlessly on the other side of Laura. And then he saw Joey stand up silhouetted against the window by the Christmas tree.

"Get down, Joey," Maynard snapped, and Joey's seven-year-old head disappeared, and only the top of the artificial tree remained as a mocking sentinel against the pale light of the window.

The church people, the "loyal" Christians, were by now fifty miles in the bush and still running for their lives.

"No! They're gone," Maynard said finally to his wife, trying to keep his voice free from his own sense of defeat.

"Not all of them, Dad," Joey piped up from across the room in prideful triumph. "Snafu is still sitting on the porch. I saw him."

"Be quiet," Laura warned.

Snafu. Maynard's mouth twisted in

a bitter smile. Snafu. The little old, wizened pigmy whom Maynard had trained to do house chores, cook, wash clothes and even change diapers. He was too old and too slow to do anything else and almost blind and bent over from the arduous African life he had once known.

Snafu was Maynard's first convert nine years ago. Because of his habitual mishandling of the simplest jobs he was named "Snafu," i.e., "situation normal all fouled up." Snafu, of course, was honored with his new name and completely unaware of its true meaning.

So Snafu was all that was left of the African church, Maynard thought. Of the 200 around the compound and the village, only a stupid pigmy remained as the only protection against the horde of revolting Africans. And, of course, Snafu didn't know any better. He stayed because he didn't understand why everybody ran or, perhaps, as a faithful dog stays with



his master in a burning house because that's all he knows to do.

★ MAYNARD heard a rustling by the Christmas tree again, and then the soft tinkling bells of the music box began to play a Christmas tune. It sounded discordant and incongruous against the restless, deathlike pall of the night.

"Joey, turn that off!" Laura warned impatiently again, then crawled on all fours across the room to snap the cover down on the Christmas spirit.

Christmas! They'd planned it to be the biggest and best. Under the artificial tree, they had gifts for the African board of elders at the church, gifts for the fifteen African orphans they had planned to have in for the Christmas Eve party—and even a gift for Snafu.

Maynard realized all too well that this was Christmas Eve. Instead of lying there on the floor, they were supposed to have a program here in the living room. Instead of dreading every tick of the clock they were supposed to be singing of peace on earth, good will toward men. Instead of lying there in fear of the violence to come, the kids were supposed to give recitations on the Christ-child in Africa, on salvation, on the good tidings of peace.

But that was finished.

Again Maynard's mouth drew back in an almost sarcastic smile. It was some Christmas in Africa—no message of peace tonight. Instead, there was only a message of hate for the whites, regardless of occupation and profession.

Maynard had an urge to throw the Christmas tree out, presents and all. And with it he knew he wanted to throw out his future as a missionary. He was certain now that he would never come back. If he ever got out, he was bound never again to touch a foot on foreign soil.

Nine years of labor was enough—too much, really, when all he could expect in return was a rattle of gun fire and threats of death. He was through. Let them keep their country and their gods then. He, Dr. Maynard Faust, had honestly tried. And even heaven wouldn't condemn him after that.

★ "WHAT do you suppose has happened to Costains?" Laura was back beside him again. "It's been almost an hour since you radioed."

Costains was the helicopter pilot at Zwinguru, thirty miles north. He was an American with the UN, flying supplies into a UNESCO research team in the rain forests. After the first volley of shots had died, Maynard had

called Costains and told him their plight.

"It's a mess, chum," Costains had said wearily. "I've been flying in five directions at once, picking up your colleagues. Tell you what. I'm gasping up now. Give me thirty minutes."

Maynard got up off the floor now and stood erect to peer out into the moon-splashed yard. "I'm going to call Zwinguru again," he said to Laura. "Stay down."

"Be careful, Maynard," she called after him.

Maynard headed across the yard in a low crouch. Snafu rose like a shadow from the porch and followed behind him. Only one shot was fired, and that was wide of the mark. Maynard got Zwinguru without trouble and was informed that Costains had engine trouble and would be there as soon as he got it fixed.

Maynard dashed back to the house,

• • •

The Cross is the great center of God's moral universe! To this center God ever pointed, and the eye of faith ever looked forward, until the Saviour came. And now we must ever turn to that Cross as the center of all our blessing, and the basis of all our worship, both on earth and in heaven—in time and throughout eternity.

• • •

Snafu still trailing him. On the porch, he turned to tell Snafu to go find a hiding place like the rest. Instead, he looked down at the smiling old pygmy, then without a word went into the house, rummaged under the Christmas tree and found the package, wrapped in gold ribbon, which young Joey had painfully put together.

Inside was a Bible in Snafu's native tongue of Zwinguru. Maynard went outside and dropped the present into Snafu's lap with a "Merry Christmas," trying to keep that note of bitterness out of his voice. Snafu thanked him profusely and was still mumbling his thanks when Maynard retreated to the house.

★ THE hours crept by, but still no Costains and his rescue helicopter. Maynard knew that when the sun came up the Africans would attack. Prayer was all he had left.

The sun had splashed the yard and begun chasing the remnants of the night dew away when helicopter engines sounded overhead. Maynard rushed out to see the giant machine come down in the athletic field behind

the mission buildings. Costains was waving at him from the cockpit.

Hurriedly, Maynard got Laura ready, encouraging her as he did so. With four-year-old Sarah in her arms and Joey obediently following, she started out across the yard. Maynard and Snafu were close behind. Halfway there, she stopped and turned to Maynard.

"Maynard! The music box!" she said in alarm. "We can't leave it!"

Maynard opened his mouth to tell her this was no time to get sentimental, but then he realized that that music box was a family treasure.

"You go on," he said, "I'll go back for it."

He ordered Snafu to accompany his wife and children and then thought that was stupid. Snafu would more likely slow them down than hurry them up.

The music box in hand, he started out again across the yard. Laura and the kids were already at the helicopter and Snafu was trotting back across the field to meet him, his bow legs bouncing crazily as he came, his tattered old khakis flapping around his thin body.

Maynard heard the shot behind him as he ran. Turning, he saw a half dozen Africans rushing into the yard, pointing toward him as he fled. But the gap was swiftly closing between him and the safety of the helicopter, and he felt certain that he was out of danger.

That's when he saw the African dart out from his right and come angling toward him, a long spear held balanced over his head, ready to throw. There was nothing to do but keep going. He saw Laura's face peering out at him in fear and Costain's arm gesturing for him to hurry.

Maynard knew he wasn't going to make it. The African was closing in fast and was ahead of him by ten yards turning now to let the spear fly.

As though watching a film, he saw the African stop, aim. The spear came glinting in the sun, aimed low for his middle. At the same time the African turned and ran for the bush.

Maynard braced himself for the quick death. And then the unbelievable happened. There was a grunt beside him, and the speeding, disjointed, dwarfed figure of Snafu pulled in front of him!

Directly into the path of the spear he came, took it in his chest without a sound, then crumpled into the grass like a fallen bird.

Maynard stopped and kneeled over the pygmy. The old man was grinning toothlessly up at him, clutching the

[Continued on page 40]

*Seven-hundred years before He came, the circumstances
of our Lord's life and death were prophesied*

THE GOSPEL according to Isaiah 53

By Dr. M. R. DeHaan

THE Bible from beginning to end abounds with prophetic significance. No sincere student of the Bible can escape this miraculous element. In the nature of things, prophecy is a foretelling of the future. Therefore the study of prophecy today is largely occupied with the second advent of our Lord. This is understandable. But the emphasis may be so great as to overshadow the many passages of Scripture that describe with pinpoint accuracy the circumstances that attended our Lord's first advent. These, at the time they were written, described events of the future.

Some portions of Scripture deal with both advents of our Lord. One of these is the fifty-third chapter of Isaiah—though the major portion of it by far is occupied with the first advent of Christ. I should like to deal with a few of the highlights of this prophecy—a prophecy that was written nearly seven hundred years before Jesus came.

Since this portion of the Book logically begins several verses earlier, we shall begin our study with chapter 52, verse 13, which reads:

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider."

This servant of Jehovah we recognize immediately as the Lord Jesus Christ, the Son of God, the coming Messiah. The prophet gives us a two-fold portrait, one having to do with the first advent of our Lord, when He was rejected and His visage marred more than that of any man. Immediately following, another portrait is given, separated by centuries of time, which concerns the second advent, the glorious coming again of the Lord Jesus Christ.

Then going on, for there is no chapter break in the original manuscript, Isaiah in amazement recognizes that this One, so clearly predicted, would come into an unbelieving world, and that people would somehow miss His identity entirely.

Since He is identified so unmistakably, we wonder how anyone could miss knowing who He was. Yet the sad record is that He came into "the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (John 1:10, 11). Isaiah in prophetic vision saw all of this, and in astonishment continues (53:1): "Who hath believed our report?"

The entire chapter may be outlined in this way:

Verses 1-4: Christ's birth and ministry up to the cross.

Verses 5-11a: Christ's death on the cross.

Verses 11b-12: Christ's resurrection and glorious vindication.

✦ In these verses we have the entire gospel story, as someone has called it, "the gospel according to Isaiah."

Returning to verse 2: "For he shall grow up before him as a tender plant." Now remember, we are talking about the Son of God, the Creator of the universe, the One who always was, without the beginning of days or end of years. Yet, here He is represented by the prophet as one "growing up like a tender plant."

This is one of the most graphic descriptions of the humanity of the Lord Jesus. In order to be identified with us, this great eternal God laid aside the form of God, came down from heaven and took up His residence underneath the loving heart

of a Jewish maiden. And for 280 days He developed the body which God had prepared in the womb of a virgin, and in which body He was to bear our sins to the cross of Calvary.

There was nothing miraculous about the birth of Jesus; the miracle lay in the conception. After the miraculous conception by the Holy Spirit, all that followed went along in a perfectly normal and natural way as the body of Jesus developed beneath the bosom of the maiden.

There is nothing, not even in the record of Dr. Luke, to suggest that Mary's parturition was abnormal. Jesus' birth took place in the same way that any mother would give birth to her first baby. We have a reference to the virgin birth in verse 2 of this chapter. Here the supernatural conception is signified by the words, "a root out of a dry ground."

We are given then a picture of Him as to His physical appearance. Strangely, the Bible does not tell us anything beyond this about what Jesus looked like when He was here. All the pictures and paintings of the Lord Jesus Christ that you have ever seen do not mean a thing, being only the product of the artist's imagination.

Do you know what Jesus looked like when He was here? Have you any indication what color eyes He had, whether He was tall or short, stout or lean, whether His hair was black or brown? Nothing is said in the Scripture. We shall, of course,

know what He looks like when He comes again, in the glory of His resurrection body. John in Revelation tells us all about that.

But what did He look like when He was here? God for some reason has hidden it from our eyes. The beauty of our Lord was not physical, but spiritual. It was the diety of His character, of His compassion, of His love, of His graces, virtues and attributes that made Him attractive.

But, according to this description and the hinting, at least, of the New Testament record, Jesus was not in the opinion of men handsome. For I read in this verse: "he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him." Instead, we read on, "He is despised and rejected of men; a man of sorrows, and acquainted with grief . . ." (Isa. 53:2).

They looked upon Him and said, "What has this man done, that he should be so prematurely old?" They saw a young man in the prime of life and said, "Why, he must be almost fifty years old!"

When I read these things I get a little glimpse of the fact that Jesus, conscious already of the burden of our sins that He bore, reflected it in His physical appearance while He was here on the earth. Now, don't argue with me, argue with the Book: "When we shall see him, there is no beauty that we should desire him."

✦ SIGNIFICANTLY, no picture of Him is presented in the gospels. But we are told that He was "a man of sorrows, and acquainted with grief." How sad! There is not a single record in the whole Bible that Jesus ever smiled, much less laughed. But there are three incidents in the Bible where Jesus wept. He was a weeping Saviour, not the happy-go-lucky, slap-on-the-back kind of man depicted in one of our modern novels.

We can understand this when we read on to verse 5. Why was He so sad? Why did never a smile cross His face, never a bit of laughter come from His blessed lips? Because "he was wounded for our transgressions, he was bruised for our iniquities."

Jesus, with the shadow of the Cross lying athwart His path and knowing the awfulness of sin, would gladly do as He did. He did not fear the sneering, the reviling, the pain, the nails. It was not the crown of thorns, or the flagellation by His persecutors that made Him tremble. The only thing Jesus ever feared was what God offered Him in Gethsemane—the cup of my sin.

This is what made Him cry out for

Christ Is There

WE have all heard the oft-repeated slogan, "Put Christ Back in Christmas."

This slogan is inaccurate, we feel. Ever since that holy night, almost 2,000 years ago, when the Son of God became man, Christ has been in Christmas. Christ has been and always will be in Christmas. The person who needs to be put back in Christmas is you and me.

How many of us observe the birth of the Redeemer without even a thought given to whose birthday we are celebrating? Who among us would plan a birthday party without inviting the celebrant? No one, of course. Yet how many celebrate Christ's birthday without even paying homage to the Babe of Bethlehem?

Who would think of going to the home of someone who is celebrating a birthday and doing everything he could to insult the honored guest? Very few people. Yet many of us celebrate Christmas by getting intoxicated and doing everything possible to insult the Christ whose birthday we are purportedly celebrating.

Christmas is not the birthday of Santa Claus. It is not a day to stuff ourselves with food and receive presents. It is not a world holiday. It is the birthday of our Redeemer.

This year, let's remember that. Christ is in Christmas, where he always was and always will be.

Let's put ourselves back into Christmas this year.

—Wheaton Daily Journal. Used by permission



deliverance, "My God, my Father, if it be possible . . . something beside this."

*Man of sorrows, what a name
For the Son of God to claim,
Ruined sinners to reclaim!
Hallelujah, what a Saviour!*

Notice how the description of the suffering Servant develops as we go along in the chapter. Verse 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

I can understand that, if He bore nothing more than my sin, it would be enough to crush Him. But when I think of my sin being multiplied by the sin of the whole world, as God laid on Him "the iniquity of us all," I am at a loss for words. "All we like sheep . . ."—the all of universal condemnation. ". . . the iniquity of us all"—the all of reconciliation. How wonderful, breaking in between the two "alls," is this word: ". . . the Lord hath laid on him"!

♦ THE next revelation is also wonderful. Verse 7: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as the sheep before her shearers is dumb, so he openeth not his mouth."

Has it ever been pointed out to you that in the seven words that went up from the cross there was not one note of complaint from the lips of the Saviour? I think we quite misunderstand our Lord. The last words that He spoke were completely divorced from any trace of sympathy for Himself.

He prayed for His enemies. He prayed for His mother. He prayed for His brother. He prayed for a thief. He said to the women, "Weep not over me, but weep over yourselves and over your children." But through it all there was not one complaining word!

But, you say, what about the words, "I thirst"? Didn't Jesus complain of thirst there? No, I am sure He was thirsty, but He did not say "I thirst" because He was thirsty. He had quite another thought in mind—the "more sure" word of prophecy.

As He hung there, in full possession of all His mental and physical faculties, He looked back over the years and checked off every prophecy concerning His first coming. Then He must have said, "One more prophecy remains unfulfilled. When that is done, the work is finished."

Turn, if you will to John 19:28: "After this, Jesus knowing that all things were now accomplished, that

[Continued on page 60]

JOY IN BETHLEHEM

MARGARET T. SMITH

There was great joy in Bethlehem
At the nativity:
The wise men, when they saw the star,
Rejoiced exceedingly;
And shepherds, watching o'er their flocks,
Beheld a heavenly light:
"Good tidings of great joy," they heard
As angels spoke that night.

For Jesus Christ, the Son of God,
The Saviour of mankind,
Was born a Babe in Bethlehem,
As prophets had outlined.
There in a lowly manger—He,
The Infant Monarch, lay;
Wrapped about in swaddling clothes,
Heav'n's King in earth's array.

O mystery of heavenly love!
O grace beyond all thought!
That God should give so great a gift—
His Son, Whom men knew not!
May we now catch the angel-strains
The shepherds heard of yore,
And may our hearts be stirred, as theirs,
To worship and adore!





LIGHT in the

By Larry Ward

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ALL alone, feeling somehow dwarfed and insignificant, I stood in the darkness of a winter night in Moscow's Red Square. Above me towered the massive walls of the Kremlin, and high overhead—standing out in bold relief against the black and starless sky—blinked the red light that marks this as the nerve center of world Communism.

Watching the red star, which to the mind of the visitor from the free world almost inevitably carries a connotation of gloating defiance, and lifting my eyes to the drab darkness beyond it, I thought suddenly, "There's another light in this darkness—a greater Light!"

And to my mind there came a translation of John 1:5 I once read: *The light is still shining in the darkness, for the darkness has never put it out.*

I thought of these words as I stood there in the blackness of that Russian night, and I have thought of them many times since as I have walked this world with God.

✦ THEY came to me with new meaning in the tiny country of Nepal, that mysterious little land of "the abominable snowman"—a beautiful country marked by a strange religious darkness.

I thought of them again in one of the countries of the mid-East, where the match-stick light of a single known believer flickers against the background of perhaps the most completely non-Christian culture in all the world.

They have come to me with heart-breaking force as I have stood with my feet on free soil but my eyes focused on the colossus of Red China, where 650 million-plus souls for whom Christ died live virtually without opportunity to hear of His love.

Darkness . . . all over the world. But there is a light shining in this world's darkness—the light of truth, the light of Christ—this is the light

that the darkness can never put out!

Always this has been true. Once, the Bible tells us, the earth was without form and void. But the voice of God thundered forth in omnipotence, and the darkness gave way to the glorious light of creation.

Then, once again, darkness covered the earth. God in loving loneliness created man that He might fellowship with Him, but sin entered in to shade the light of their togetherness. Yet even as the first man and woman, confronted with the immensity of their rebellion, hid themselves from the light of His holy presence, God gave the first promise of the One who would come and forever put away sin by the offering of Himself.

Once more the earth was shrouded in darkness. The promised One came, lived and taught as no one else had ever done. But He was taken by "wicked hands" and nailed to a cross, and darkness—literal darkness—descended upon the earth. Yet even in that darkness shone the light of eternal love in His "Father, forgive them . . ." Afterward, the blackness of Calvary gave way to the light of the Resurrection, dispelling the darkness of death for the child of God.

Darkness . . . and light.

This contrast came home to me with new force as I stood there that night in Red Square. The dark bulk of the Kremlin reminded me of the greater darkness of the political system that not only ignores God but seeks to destroy Him; and the Red Star, in a vastly different way, was to me a symbol of the true Light that still shines . . . even in Russia.

✦ I REMEMBERED the Christmas Eve service I had attended only a few hours before in Moscow's Protestant church, and the light of faith and hope I had seen in the faces of those who met there in the name of Christ. I know, of course, that the leaders of this church have been accused of

being the tools of the government, that the church is regarded by many as a mere front, a show and pretense of religious freedom. The extent to which these charges may be true I do not know, but my heart will not permit me to doubt the sincerity and genuineness of the worship of many of those whom I met and with whom I talked.

I remembered, too, standing there, the light that shone in the eyes of a Russian I had met the day before. As Dr. Bob Pierce and Dr. Paul S. Rees and I were conducted through the Kremlin by an Intourist guide, we noticed the man walking nearby, stopping when we stopped, listening when we talked. Finally he approached our guide and said a few words in Russian.

"This man says he was in a meeting where you were last night," said our interpreter-guide, Lisa. She looked at us sharply. "Were you in some kind of meeting?"

"Yes," we admitted quickly and freely. "We were at the Protestant Church."

"This man says he was told you have something to do with Korea," she continued. She hesitated, then went on, "He comes from Vladivostok. He is a believer and says that he has often listened to a Christian broadcast that comes from South Korea."

Questioning the man via Lisa's interpretation, we soon found that he was referring to the TEAM radio ministry from Inchon, South Korea, directed by Missionary Tom Watson.

"He wants you to thank everyone in America who has helped make this possible," said Lisa, with a note of what seemed to be obvious reluctance in her voice. "It brought great joy and blessing and encouragement to his heart."

I remember how I looked around at the Kremlin walls and buildings surrounding us, then at the man from Vladivostok, whose eyes were shining

[Continued on page 72]

DARKNESS



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It was the day before Christmas and Jimmy wanted to *see* Christmas, Cherry wanted to *hear* Christmas and Joy wanted to *feel* Christmas."

This is the way Aunt Theresa Worman, director of children's programs for Moody Bible Institute's WMBI, Chicago, begins one of her Christmas stories for children. And because Aunt Theresa knows that this is exactly the way boys and girls feel about Christmas, her annual Christmas party was born.

This year, for the third season, boys and girls, mothers and fathers, and some grandmothers and grandfathers as well, will gather on December 3 for what has come to be the highlight of the Christmas season for literally thousands of boys and girls. The demand for seats at Moody Bible Institute's Torrey Gray auditorium has been so great that not one but two parties will be held, with the auditorium filling first at 10:00 A.M. and then again at 2:00 P.M.

The order of the day for the party runs something like this: Long before 10:00 A.M. the children begin to arrive. They come from the north, the south, the east and west of Chicago in all kinds of cars and buses. There are family groups, Sunday school classes, girls' and boys' clubs and Bible clubs. There is a Japanese Sunday school class, a Bible club of Negro children and a group of Puerto Rican children.

Handicapped children in wheel chairs and a group of blind children join the crowd and are shown to special places in front. Ushers help each group to find a place and the big auditorium quickly fills up.

There's a craning of necks and the cry goes up, "There she is! There's Aunt Theresa!" as a slender, vivacious figure in red moves toward the platform, stopping to chat briefly with friends along the way. The program gets underway and for two hours the crowd is rapt and spellbound. A special portion of the party is set aside



for presenting the real Christmas story with all its holy meaning. Afterward, following a Bible story film, the auditorium rocks with cheers and laughter as clowns have their time of fun with the young guests. Finally, little packets of candy, balloons and tracts—these will be taken back home and read by older members of the family—are distributed and the big auditorium empties only to fill up all over again for the afternoon party.

Fun? Barrels of it. But behind it all is a serious purpose.

First, the party is only another highlight of the year-around programming of the Moody Bible Institute radio network. For over thirty years radio station WMBI and now more recently WMBI-FM, along with WCRF, Cleveland and WDLN, East Moline, have placed an emphasis upon its ministry to boys and girls. The weekly schedule includes the "Know Your Bible Club," popularly known as the "KYB Club," a program in which children take part.

Each Sunday afternoon, between 100 and 150 visitors come to participate in the broadcast or just to watch. Besides musical numbers each KYB Club broadcast includes a skit, with the Bangles solving family situations through obedience to the Word of God. Then there is Uncle Chuck with his Bible lesson. Twelve-fifteen each day is Story Time for Boys and Girls,

with a schedule of variety programs after school at 4:15.

But Aunt Theresa's party also has a very special Christmas purpose. "We want the children to know that Christmas is the Lord," explains Aunt Theresa. "We want them to know Him not only as the Babe of Bethlehem, but as the Saviour, crucified and risen.

"Children ought to know that Christmas is not so much the things that are brought before their eyes as it is the coming of the Lord. Just to hear 2,000 voices singing the beautiful Christmas carols at the party should do something for them. That's why we have the party early, so that they may have the glow and feel of Christmas in their hearts all through the season."

Any part means problems—and this one is no exception. When you plan a party, you send out invitations, and before long you know about how many to plan for. But when you're an Aunt Theresa, with thousands of young listeners, you mention the party on your program—and then the fun begins.

To begin with, perhaps you plan on an auditorium that seats 1,000, but to be on the safe side you say that those who come must write for tickets. And then some more fun. The party gets bigger and bigger, and soon you find you have been crowded into the largest available auditorium seating 2,200. But the request for tickets keeps coming in and you fill the auditorium twice."

Imagine yourself in this auditorium near the front as a guest at a typical KYB Club Christmas party. The platform is decorated with wreaths and aluminum Christmas trees, and an air of expectancy hangs over the auditorium. Exactly at starting time a trombone quartet appears on the platform to play several brisk numbers. Then Uncle Mike appears to lead the huge audience in singing Christmas carols.

As the program advances, other

special numbers are given in rapid sequence—selections by a robed choir of children, the KYB Club's regular soloist, Beverly, and a cornet solo by Scott. Uncle Chuck conducts a brief children's Bible study in which KYB Club participants look up Bible references. Then Aunt Theresa tells a story which brings out the meaning of Christmas.

This part of the program is followed by a film on the birth of the Babe of Bethlehem and then another Bible story film. These are important parts of the program designed to separate the devotional from the fun portion of the party which follows.

From this point on events move even more swiftly. Two clowns in billowing suits and comic hats appear on the platform. With them is a huge "enlarging box" for making things bigger. The clowns put in a candy lifesaver and out comes a doughnut. They put in a doughnut and out comes an innertube painted white.

Children lean forward in their seats and parents smile broadly as the "enlarging box" is put to a climactic test—a piggy bank is lowered into the box with the hope that both bank and contents will be enlarged. Boys and girls cheer and laugh as the box trembles and shakes, finally collapsing as a third clown dressed like a pig rushes out and runs up and down the platform.

By this time the auditorium rocks with laughter and cheers. More



comic episodes follow, reaching a climax as a boy and girl are chosen from the audience to see which can chew his way first to a marshmallow on a string. One clown leads the boys in cheers for their representative; the other leads the girls. Obviously every boy and girl there thinks of himself as having a personal part in this competition.

Before long Aunt Theresa's assistants are distributing the favors—brightly colored cellophane packages with candy, balloons, literature and tracts. Suddenly—all too soon for the children—the party is over and the auditorium is emptying.

Last year as one of the Christmas parties came to an end, one of the older folks attending a group of children stopped to speak to Aunt Theresa.

"You remember my daughter, Gladys," she said. "She was saved through your KYB Club broadcasts. She wanted to come, but she has to stay home just now with her own new baby."

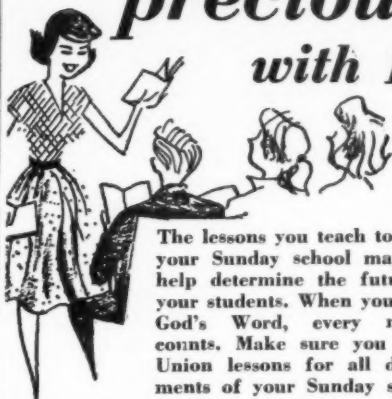
From just such bits and pieces you might piece together the larger ministry of the KYB Club work. A boy who some years ago shared in the KYB Club broadcasts is now engaged in gospel radio work in Africa. Another is a lieutenant in the Army, living and witnessing for the Lord. Children have been saved, their talents enlisted for the Lord and their lives directed towards places of service through the KYB Club ministry. Ex-club members are in Christian service all over the world. Like the aged apostle, Aunt Theresa can say, "For I rejoice greatly, when the brethren came and testified of the truth that is in thee" (III John 3).

Nearly three generations of children now have felt the impact of the KYB Club ministry. The Christmas party is only a once-a-year highlight, but the work goes on, month after month, week after week. This year, as Aunt Theresa sees the auditorium empty out again and watches the cars pull away, she will be hoping that, for many of her young friends, Christmas will be different than in other years. She will hope that amid the buzz and activity of Christmas, boys and girls, and parents, too, will have seen the true Christmas and have heard it and felt it.

And from that vast and happy crowd, Aunt Theresa will pray that some boy or girl will have been drawn to the place of the girl who responded to the story of the little black lamb and the little white lamb: "I've been a little black lamb," she told her mother, "but I'm going to do what Aunt Theresa said and let Jesus come into my heart."

END

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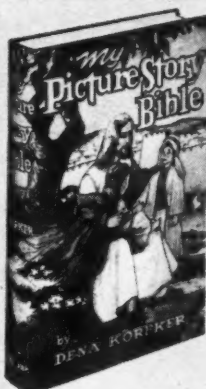


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UNIT THREE

Two Momentous Interviews

By Alfred Martin

IN the preceding lessons we learned the purpose of John's Gospel: "These [signs] are written, that ye might believe that Jesus is the Christ, the Son of God. . . ." In chapters 1 and 2 we discerned five parts or scenes: The Prologue, the record of John, the earliest disciples, the wedding at Cana and the Lord at Jerusalem for the Passover.

The Prologue (1:1-18) proclaims the Word made flesh and expressly affirms the deity of Jesus Christ. John the Baptizer, in this section, nobly performs his office as the forerunner of Christ. Our Lord's earliest disciples, we saw, came to Him in different ways, but usually through the testimony of someone else.

In keeping with his purpose, John recorded the first miracle, or sign, which our Lord performed—the changing of the water to wine at Cana. Chapter 2 closes with the account of our Lord's visit to Jerusalem for the feast of the Passover, at which time He accused the people of making the temple a house of merchandise.

♦ CHAPTERS 3 and 4 fall into four main sections, two of which we shall emphasize in this unit:

The Interview with Nicodemus—The New Birth, 3:1-21.

The Friend of the Bridegroom, 3:22-36.

The Interview with the Samaritan

Woman—The Water of Life, 4:1-42.

The Healing of the Nobleman's Son—The Second Sign, 4:43-54.

How much we can all learn from the Lord Jesus Christ's dealings with individuals! In chapters 3 and 4 He talked to two very different people; yet their basic problem was the same. The Jewish religious leader and the unhappy Samaritan woman of immoral background both needed the Saviour.

It is impossible to determine precisely why Nicodemus came to Jesus at night (3:1, 2). His visit was prompted by the miracles which the Lord Jesus had performed during His visit in Jerusalem (compare 2:23 and 3:2). Rather than condemn him for his timidity, or even cowardice, we should be thankful that he came at all. He is mentioned twice more in the Gospel (7:50 and 19:39).

There is no record that Nicodemus asked a question at the beginning of the interview. He opened with a statement of his belief that Jesus came from God (3:2). However, the Lord Jesus, who knows men's hearts (2:25), answered the question for which Nicodemus really wanted an answer (3:3).

The teaching of the Lord Jesus concerning the new birth has already been anticipated in the Prologue (1:12, 13). Although Nicodemus professed bewilderment, there is indica-

tion that he could, and probably should, have known this basic truth from his acquaintance with the Old Testament (3:10). Possibly the central passage which the Lord Jesus had in mind was from Ezekiel:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:25-27).

♦ NATURAL birth and position cannot give a person a right standing before God. There must be an entirely new relationship—a birth from above (compare II Cor. 5:17; I Pet. 1:23; I John 5:1; Titus 3:4-7). This supernatural work of the Holy Spirit of God (3:8) takes place when one exercises personal faith in the Lord Jesus Christ.

To show the condition which must be fulfilled on the human side, the Lord Jesus cited an illustration from the Old Testament (3:14). The historical record of the brazen serpent in the wilderness (Num. 21:4-9), with which Nicodemus would be familiar, was used to show the element of faith,

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...and the glory of the Lord shone round about them
Luke 2:9

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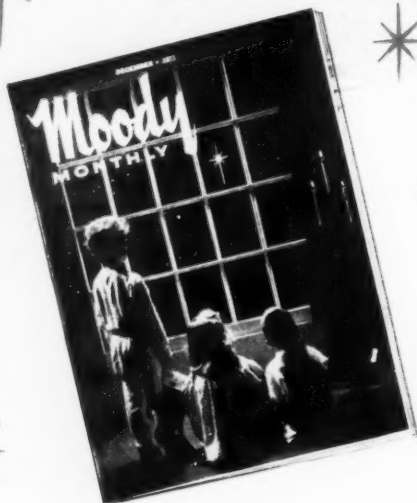
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that is, true belief. The Israelite who had been bitten was told to look toward the serpent of brass and he would be healed. Real faith takes God at His word and does just what He asks.

In this well-known passage of John, we find those frequently recurring key words, "believe" and "life." The two always go together. There can be no eternal life apart from a personal relationship to Jesus Christ, the Son of God. The most familiar of all Bible verses states this plainly:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (3:16).

Again, we are permitted to have a glimpse of the Lord's noble forerunner, who here characterizes himself as the "friend of the bridegroom" (3:29) who rejoices in His joy. John in his renunciation of self and his glorification of Christ is a pattern for every true believer:

"He must increase, but I must decrease" (3:30).

All people must be born again in order to see and enter into the kingdom of God (3:3, 5, 7). Christ must be lifted up (3:14) to die as a sacrifice for the sins of the world. Christ must increase (3:30). These are divine imperatives.

The Lord Jesus often used things in the natural world to illustrate spiritual truth. With Nicodemus He used the wind (3:8). With the Samaritan woman He used a drink of water (4:7).

The woman was astonished that He should ask her for a drink (4:9) and further perplexed as she heard Him say:

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water" (4:10).

With incredulity—and perhaps with sarcasm—she referred to His lack of means to draw water and compared Him, unfavorably in her own mind, to Jacob, whom she claimed as her ancestor.

This was the occasion for a promise from the Lord Jesus of lasting satisfaction. He pointed out the natural law. There was nothing wrong with the water in the well, but it could not satisfy thirst permanently. This is the inherent characteristic of earthly things in general, even of things that are good in themselves.

The "water" which the Lord Jesus promised is different. Certain things can be noticed about it:

1. It is a gift from Christ Himself (4:14).

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Matthew 25:40

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The Future— Prophecy

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"Prophecy thunders its message to the ear that will hear. The voice of prophecy already fulfilled—some in process of fulfillment right now—calls us from our spiritual sleep of death. 'That they may see, and know' (Isaiah 41:20) is God's purpose in giving men to understand what shall occur. His challenge of old was, 'Declare unto us what shall happen . . . show us things to come' (Isaiah 41:22).

"He who knows anything of the history of Egypt through the centuries, he who has walked through the still ruins of Babylon and Nineveh, he who has felt the eerie quietness of ancient Petra, he who has walked in the vicinity of Tyre and Sidon or who has looked across the northern shores of the Sea of Galilee knows the accuracy and, in many instances, the terrifying fulfillment of God's prophecies.

"Apostasy abroad in Christendom (II Thessalonians 2:3), moral breakdown (II Timothy 3:1-5), activity in the Near and Middle East (Amos 9:15; Acts 15:16-18) are but a few of the more general prophecies that may well relate to our own day.

"Prophecy gives hope to the believer, but it also says very plainly, 'Prepare to meet thy God.'"

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Although water is sometimes used in Scripture as a symbol of the Holy Spirit (as in John 7:37-39), and sometimes as a symbol of the Word of God (as in Eph. 5:26), it seems here to signify salvation with all the benefits that accompany it (compare Isa. 12:3). The last invitation in the Bible proclaims the same gospel call:

"Let him that is a thirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

The Bible repeats over and over again the glorious fact that salvation is a gift (compare with this passage Eph. 2:8, 9 and Rom. 6:23).

2. *One drink will satisfy forever* (4:14).

This is shown by the tense of the verb in the original language. The sentence might be translated, "But whosoever takes a drink once of the water that I shall give him, will not thirst at all forever. . . ." This follows from the very nature of the spiritual water. The thirst of the body must be satisfied from without. The soul that has drunk the water of life never thirsts because that water keeps springing up within.

Satisfaction! The world is seeking it, but does not know its meaning. Satisfaction can come only when one has accepted the gift of God. Does it last? Yes, the text declares it and experience confirms it. The Christian life becomes richer and fuller as time goes on (compare Prov. 4:18).

3. *It can be received through believing.*

There is no way of knowing positively what was in the heart of the Samaritan woman as she asked for this water (4:15); but even if she spoke jestingly, she did have a longing for something better than the transitory things of her experience.

Christ offers something which will absolutely satisfy every longing of the human heart; in fact, He Himself is that satisfaction. This is the same gospel that the Lord gave to Nicodemus, even though it is expressed differently. Through the death of the Lord Jesus Christ on Calvary, God can, and does, offer eternal life to anyone who believes. Has any Christian ever been sorry that he accepted the Lord Jesus Christ as his personal Saviour?

4. *This truth has an application to believers.*

Many Christians are living in such a way they can scarcely be distinguished from the people of the world. They appear to be thirsting and to be seeking to quench that thirst by gulping down great draughts of the water of the world. How foolish! Like Israel of old, such Christians have "committed two evils":

"They have forsaken me (the Lord)

the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

Yet in spite of any failure on our part, the words of the Lord Jesus are still true; and our hearts—even when cold—must answer "Amen." The only qualification that one needs in order to come to Christ is to be thirsty—to know a longing, burning thirst that seems unquenchable. Whatever your need—whether for salvation or for a deeper spiritual fellowship with Him—if you have such a thirst, you may

STUDY SUGGESTIONS

This unit covers chapters 3 and 4. After reading the chapters consider these questions:

On what in Nicodemus' background did the Lord Jesus build in teaching him? Which verses show this?

What is indicated in this section about the character of John the Baptist?

What method did the Lord Jesus use in teaching the Samaritan woman?

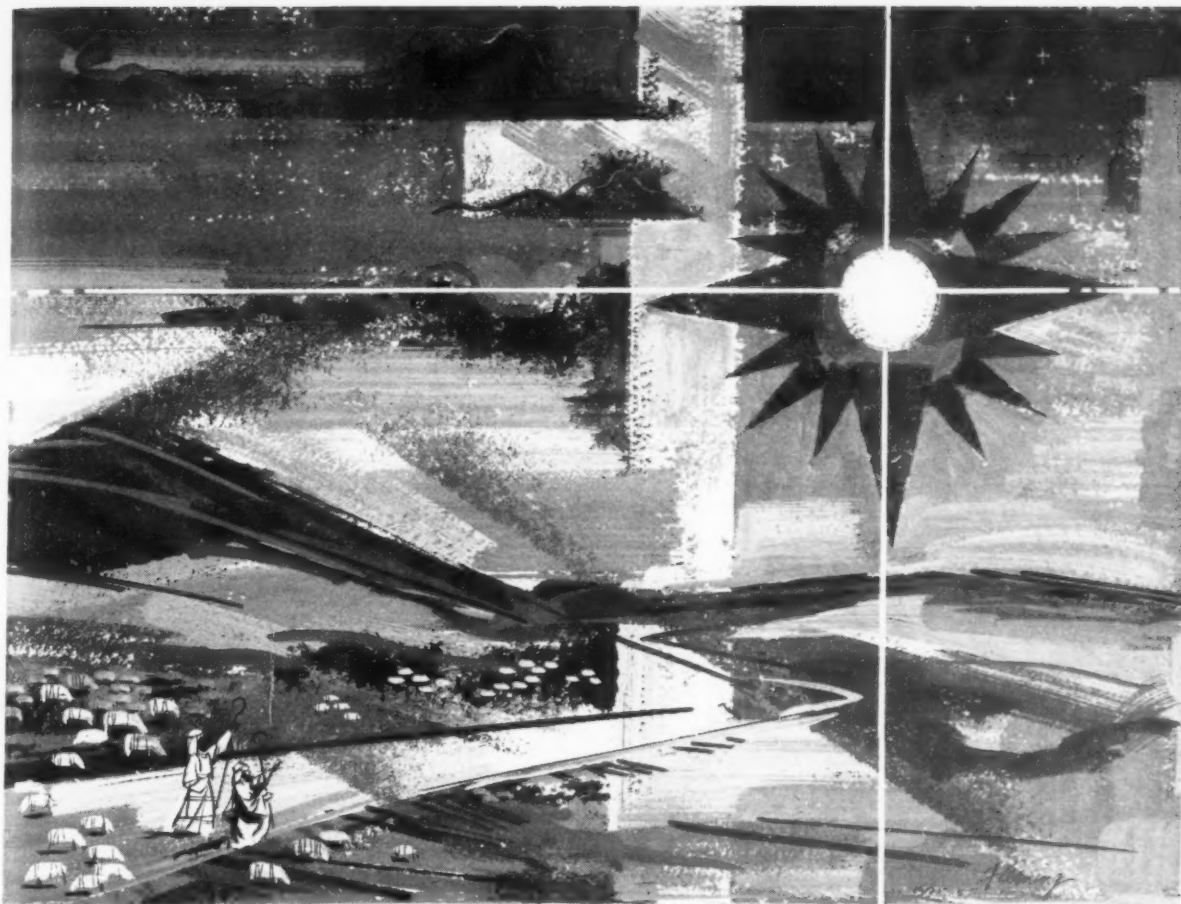
come, you can come, you should come to Jesus Christ and drink.

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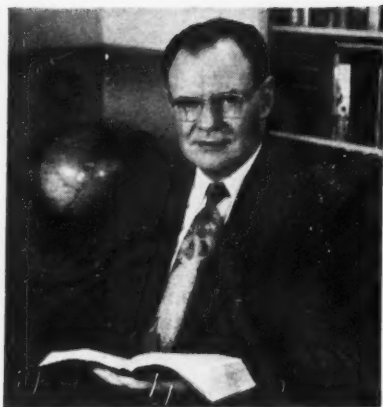
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speaks on the fundamentals
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The Future— Prophecy

"How little we hear of the sure word of prophecy. An unbelieving generation questions the possibility of such a word. A church tintured with or largely given over to unbelief turns away from this sure word as either impossible or too difficult to understand. Doubt, dislike of the doctrine and its demands for holy living, indifference to this word—all these and many more add up to the careless, worldly, unthinking, convictionless religion of many who profess to be Christians.

"Prophecy thunders its message to the ear that will hear. The voice of prophecy already fulfilled—some in process of fulfillment right now—calls us from our spiritual sleep of death. 'That they may see, and know' (Isaiah 41:20) is God's purpose in giving men to understand what shall occur. His challenge of old was, 'Declare unto us what shall happen . . . show us things to come' (Isaiah 41:22).

"He who knows anything of the history of Egypt through the centuries, he who has walked through the still ruins of Babylon and Nineveh, he who has felt the eerie quietness of ancient Petra, he who has walked in the vicinity of Tyre and Sidon or who has looked across the northern shores of the Sea of Galilee knows the accuracy and, in many instances, the terrifying fulfillment of God's prophecies.

"Apostasy abroad in Christendom (II Thessalonians 2:3), moral breakdown (II Timothy 3:1-5), activity in the Near and Middle East (Amos 9:15; Acts 15:16-18) are but a few of the more general prophecies that may well relate to our own day.

"Prophecy gives hope to the believer, but it also says very plainly, 'Prepare to meet thy God.'"

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Although water is sometimes used in Scripture as a symbol of the Holy Spirit (as in John 7:37-39), and sometimes as a symbol of the Word of God (as in Eph. 5:26), it seems here to signify salvation with all the benefits that accompany it (compare Isa. 12:3). The last invitation in the Bible proclaims the same gospel call:

"Let him that is a thirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

The Bible repeats over and over again the glorious fact that salvation is a gift (compare with this passage Eph. 2:8, 9 and Rom. 6:23).

2. *One drink will satisfy forever* (4:14).

This is shown by the tense of the verb in the original language. The sentence might be translated, "But whosoever takes a drink once of the water that I shall give him, will not thirst at all forever. . . ." This follows from the very nature of the spiritual water. The thirst of the body must be satisfied from without. The soul that has drunk the water of life never thirsts because that water keeps springing up within.

Satisfaction! The world is seeking it, but does not know its meaning. Satisfaction can come only when one has accepted the gift of God. Does it last? Yes, the text declares it and experience confirms it. The Christian life becomes richer and fuller as time goes on (compare Prov. 4:18).

3. *It can be received through believing.*

There is no way of knowing positively what was in the heart of the Samaritan woman as she asked for this water (4:15); but even if she spoke jestingly, she did have a longing for something better than the transitory things of her experience.

Christ offers something which will absolutely satisfy every longing of the human heart; in fact, He Himself is that satisfaction. This is the same gospel that the Lord gave to Nicodemus, even though it is expressed differently. Through the death of the Lord Jesus Christ on Calvary, God can, and does, offer eternal life to anyone who believes. Has any Christian ever been sorry that he accepted the Lord Jesus Christ as his personal Saviour?

4. *This truth has an application to believers.*

Many Christians are living in such a way they can scarcely be distinguished from the people of the world. They appear to be thirsting and to be seeking to quench that thirst by gulping down great draughts of the water of the world. How foolish! Like Israel of old, such Christians have "committed two evils":

"They have forsaken me (the Lord)

the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

Yet in spite of any failure on our part, the words of the Lord Jesus are still true; and our hearts—even when cold—must answer "Amen." The only qualification that one needs in order to come to Christ is to be thirsty—to know a longing, burning thirst that seems unquenchable. Whatever your need—whether for salvation or for a deeper spiritual fellowship with Him—if you have such a thirst, you may

STUDY SUGGESTIONS

This unit covers chapters 3 and 4. After reading the chapters consider these questions:

On what in Nicodemus' background did the Lord Jesus build in teaching him? Which verses show this?

What is indicated in this section about the character of John the Baptist?

What method did the Lord Jesus use in teaching the Samaritan woman?

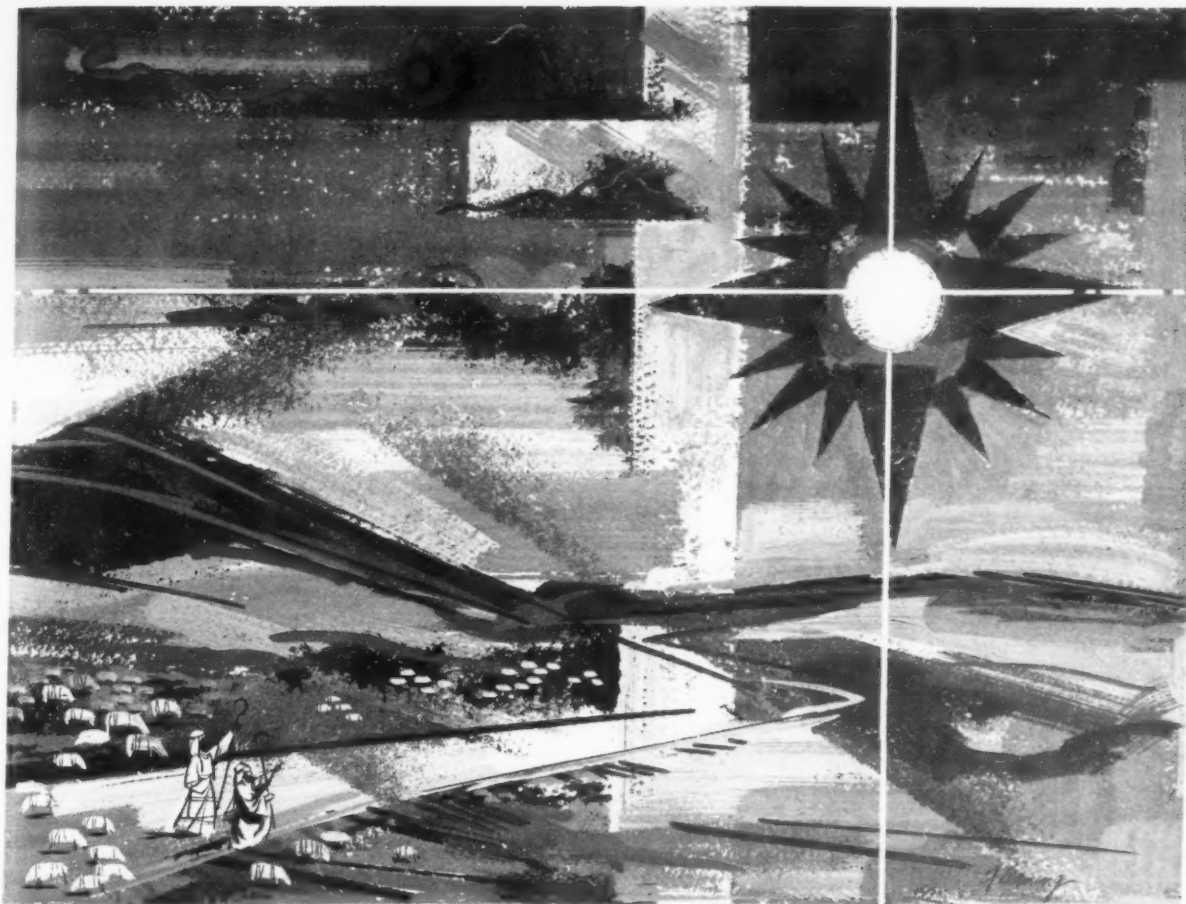
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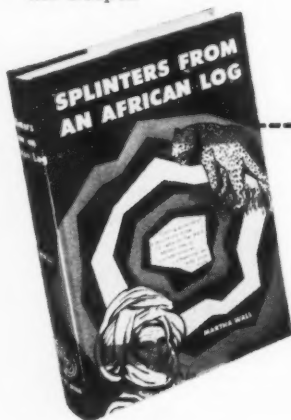
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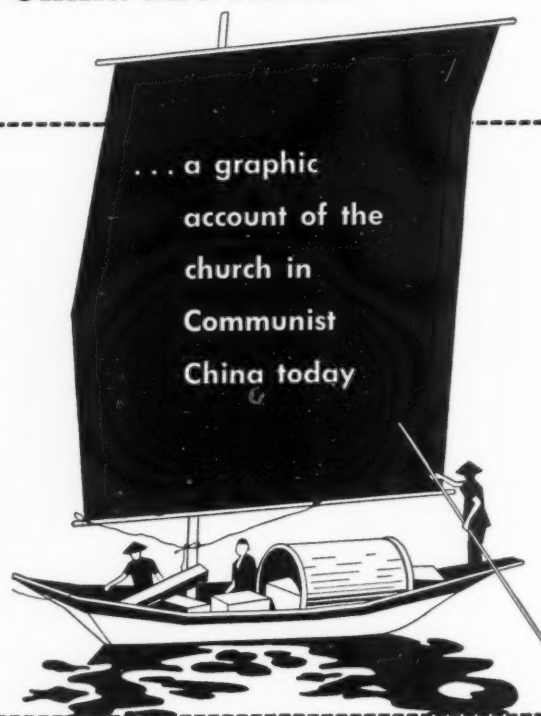
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EXAMINATION NUMBER 3

LIFE THROUGH BELIEVING

a home study feature
on the Gospel of John

Be sure you have studied the material on pages 28 to 34 carefully before taking this examination. Fill in answers with ball-point pen. By special arrangement, students who wish may have this test personally graded by the Moody Correspondence School at a cost of 10 cents. Those who send in all twelve tests, earning an average of 70 or better, may obtain a certificate (additional charge, 25 cents).

Name.....

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Exam grade.....

In the right-hand column check the letter of the correct or most nearly correct answer.

1. The passage which the Lord Jesus had in mind in intimating that Nicodemus should know about the new birth is probably in the book of (a) Ezekiel, (b) Hosea, (c) Psalms, (d) Daniel.
2. The Lord Jesus also referred to the "serpent in the wilderness," the record of which is found in the book of (a) Deuteronomy, (b) Genesis, (c) Exodus, (d) Numbers.
3. Nicodemus is mentioned (a) only here, (b) twice in John, (c) three times in John, (d) in all the other Gospels.
4. The "friend of the bridegroom" is (a) Peter, (b) Nicodemus, (c) the nobleman at Cana, (d) John the Baptist.
5. In John 4 the title, "The Saviour of the world," was used of the Lord Jesus by (a) the Samaritans, (b) His disciples, (c) the people of Jerusalem, (d) Nicodemus.

1. ☐ a ☐ b ☐ c ☐ d

2. ☐ a ☐ b ☐ c ☐ d

3. ☐ a ☐ b ☐ c ☐ d

4. ☐ a ☐ b ☐ c ☐ d

5. ☐ a ☐ b ☐ c ☐ d

Complete the following:

6. Nicodemus expressed the belief that Jesus was "a teacher" who had come from.....
7. The new birth is a supernatural work of the
8. With Nicodemus the Lord Jesus used the wind as an illustration; with the Samaritan woman He used
9. To the Samaritan woman the Lord Jesus said that God is a.....
10. The only qualification required of a person who would come to Christ for his spiritual needs is.....

6.

7.

8.

9.

10.

In the right-hand column check the following statements "true" or "false."

11. Nicodemus came to Jesus at night.
 12. Nicodemus understood at once what the Lord Jesus meant when He said, "Ye must be born again."
 13. Natural birth and position can give a person a right standing before God.
 14. In the Bible water is never a symbol of the Holy Spirit.
 15. The Lord Jesus' second miracle described in the Gospel of John was performed in the city of Jerusalem.
 16. The first of the signs mentioned by John was given at Capernaum.
 17. The second sign showed the Lord as the Great Physician as was claimed in Exodus 15:26.
 18. John 3:16 tells us that salvation is dependent on our own good works.
- You may use your Bible for the next two questions.
19. In the following passages indicate (X) those which show that salvation is a gift.

11. ☐ True ☐ False

12. ☐ True ☐ False

13. ☐ True ☐ False

14. ☐ True ☐ False

15. ☐ True ☐ False

16. ☐ True ☐ False

17. ☐ True ☐ False

18. ☐ True ☐ False

19. Ephesians 2:8, 9

..... Revelation 22:17

..... Matthew 10:3

..... Romans 3:23

..... Romans 6:23

20. the woman's astonishment when Christ asked her for a drink

..... the Lord's promise of lasting satisfaction

..... the woman's request for the water of life

..... the necessity for worshipping God in spirit and in truth

Answers will appear in January.

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December, 1960

Jerusalem

IN PROPHECY

Conclusion: THE COMING GLORY OF JERUSALEM

There have been other great cities in one period or another, which because of their particular charm or their remarkable geographical features, or the nature of the historical events that have occurred within their boundaries, have won the affection of great multitudes and inspired paeans of praise—cities such as Damascus, Constantinople, Rome and Florence, Athens, Paris and London.

But of none of these, or of former cities now buried in the dust of centuries, such as Babylon and Ephesus, Tyre and Samaria, have men who have seen their glory and their decadence ever written that the ruined city will some day rise again in greater glory and abide through the ages. *Of no city is this true except Jerusalem.*

From the eighth century before Christ, long before Jerusalem's destruction by Nebuchadnezzar, down through the centuries a continued prophetic strain on the part of inspired prophets, reiterated by later lovers of Zion, set forth the unquenchable conviction that some day this city of Jerusalem would fulfill her name and become the city of peace and truly be what she has never been, the holy city of God.

♦ THE MANY, many prophecies referring to this coming age I would like to arrange in a somewhat logical order. To do so, I will begin with the theme mentioned in our last study, namely, that the Jewish people will return to this land from all the cities of the earth. Israel will begin this return, as we saw in our last study, of her own volition, without any particular reference to serving God, or without any specific Messianic expectations.

Jeremiah wrote: "Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the

blind and the lame, the woman with child and her that travaileth with child together: a great company shall they return hither. They shall come with weeping; and with supplications will I lead them: I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn" (Jer. 31: 8, 9).

These words are paralleled by other prophets. (See also Isa. 55:11; 35:10; 60:1-3; 66:20.) Even the Psalmist foresaw such a great and final return. "For there is hope of a tree, if it be cut down, that it will sprout again, And that the tender branch thereof will not cease" (Job 14:7). (See also Ps. 53:6; Jer. 32:37; Zeph. 3:20; Zech. 8:7, 8).

♦ I SUPPOSE that the first of many factors to take place mentioned by the prophets in relation to this city's final state would be that of cleansing. That would be her first great need.

"And I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin . . . afterward thou shalt be called the city of righteousness, a faithful town" (Isa. 1:25, 26).

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice, and by the spirit of burning" (Isa. 4:3, 4). (See also Joel 3:21.) Then will the prediction of Joel be true, "Then shall Jerusalem be holy" (Joel 3:17). (See also Zech. 14:20, 21.) Then at last will this city, called by God Himself the Holy City, truly display this basic quality and be worthy of being the Zion of the Holy One of Israel (Isa. 60:14).

When the city shall have been cleansed, and made truly holy, God

will dwell in the midst of her. Over and over again this is the promise of God (Zech. 2:5, 10, 11; 8:3; see also 52:8 and Zeph. 3:15, 17.) Now will come to pass Isaiah's prophecy, which has certainly never been fulfilled in any period of Jerusalem's history. Now will the glory of God illumine this city. Once the glory of God departed from the city because of its wickedness, and it has never returned. But the promise is that that glory will return.

"Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like the sound of many waters; and the earth shined with his glory" (Ezek. 43:1, 2).

Then will Israel be "delighted with the abundance of her glory" (Isa. 66:11; also Hag. 2:6-9).

"The nations which see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name" (Isa. 62:2; see also 1:26 and 60:21).

With God in her midst, and holiness and righteousness prevailing throughout her every precinct, then will rest upon this city that peace of which the prophets dreamed. "Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls, And prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. For the sake of the house of Jehovah our God I will seek thy good" (Ps. 122:6-9; see also Isa. 60:17; 66:12; Mic. 4:2, 3; Hag. 2:9). At last, after centuries of war, captivity, dispersion, persecution, and fear, Israel will "dwell safely" (Zech. 14:11).

Now will Jerusalem become the city of joy (Ps. 53:6 and Isa. 51:11). Jerusalem will now "break forth into joy" because "Jehovah hath comforted his people, he hath redeemed Jerusalem" (Isa. 52:9).

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

The names which will be attached to the city of Jerusalem at that time are profound, and will express truly the character of that city. As we have seen, Isaiah says Jerusalem will be the Zion of the Holy One of Israel (Isa. 60:14). It will be the throne of Jehovah (Jer. 3:17). At last it will be the city of truth (Zech. 8:3) and the city of righteousness (Isa. 1:26). Now will the Lord give her the Hephzibah, meaning "my delight is in her" (Isa. 62:4).

✦ It is amazing how often the prophets introduce the subject of the nations of the earth in relation to Jerusalem in the time of her coming glory. Nations are related to Babylon in prophecies relating to the end of this age, but only for judgment. They are now to come, in the millennium, under the beneficent influence of the city of God. Jerusalem will become the magnetic center of the earth—spiritually and ethically.

Isaiah, even at the beginning of his prophecies, foresaw this: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow

• • • There would be more apostolic power in our pulpits if there were more appeal to the authority of the Scriptures, more "Thus saith the Lord."

• • • unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in the paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4).

Centuries later, Zechariah foresaw the same: "And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles. And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain. And if the family of Egypt go not up, and come not, neither shall

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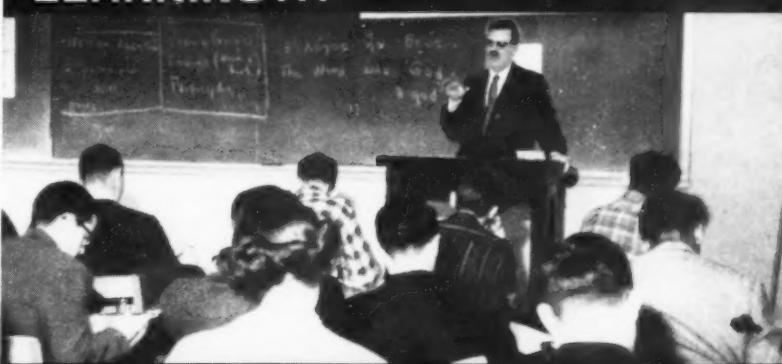
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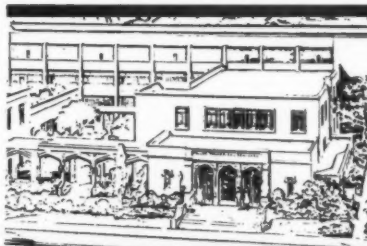
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it be upon them; there shall be the plague wherewith Jehovah will smite the nations that go not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles" (Zech. 14:16-19).

Even the psalmist spoke of this day when "men may declare the name of Jehovah in Zion, And his praise in Jerusalem; When the peoples are gathered together. And the kingdoms, to serve Jehovah" (Ps. 102:21, 22; see also Isa. 60:3; 49:6, 7, 22, 23; Mic. 4:2; Zech. 8:22).

If we believe in the literal fulfillment of these prophecies—and how can one help but so believe—then we also believe that the day is coming when the throne of David for His greater Son, the King of kings, will be set up in that city. Even in the days of Solomon, when the kingdom was threatened at the time of the rise of Jeroboam, a message was sent through Ahijah to the one who did wickedly divide the kingdom. "And unto his son will I give one tribe, that David my servant may have a lamp always before me in Jerusalem, the city which I have chosen me to put my name there" (1 Kings 11:36; compare 14:21 and Isa. 22:20-23).

The declaration of Isaiah awaits the day when the greater Son of David shall sit upon his throne: "Let mine outcasts dwell with thee; as for Moab, be thou a covert to him from the face of the destroyer. For the extortioner is brought to nought, destruction ceaseth, the oppressors are consumed out of the land" (Isa. 16:4; see also Jer. 33:17; Ps. 132:7; Zech. 12:7).

While all biblical students recognize that the word "forever" does not necessarily mean throughout all eternity, it does carry the connotation of an extension through historical time at least. This idea of Jerusalem abiding forever is a dominant overtone throughout this prophetic literature, beginning as far back as the time of David, who, toward the end of his life declared, "The Lord the God of Israel hath given rest unto his people and He dwelleth in Jerusalem forever" (1 Chron. 23:25). Our Lord Himself echoed this in declaring of Jerusalem, "This is my resting place forever" (Ps. 132:14; compare Ps. 48:8).

Certainly such a passage as Isaiah 33:20 has not yet been fulfilled: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be plucked up, neither shall any of the cords thereof be broken."

Though many of the cities mentioned in the Bible are in ruins today, e.g. Nineveh, Shiloh, Hazor, the old city of Jericho, Babylon, etc., the declaration that "Judah shall abide forever and Jerusalem from generation to generation (Joel 3:20) is still true.

No more fitting words could conclude this brief study of a great theme than this late prophecy of Isaiah: "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7).

THE GREATER GIFT

[Continued from page 18]

gold-ribboned Christmas gift to his blood-spattered chest with one hand. His other hand pointed to the helicopter not twenty feet away.

"Maynard, come on!" Costains was yelling above the sound of the helicopter's engines. "Maynard, hurry!" Laura added.

Maynard didn't know why he did it. But carefully he took the precious music box that old Snafu had listened to by the hours between fumbling attempts at chores, placed it on the pygmy and gently lifted the cover. As Maynard turned toward the helicopter, he heard the tinkling bells of "Joy to the World."

✦ ABOARD the helicopter, which immediately began to lift from the scene of death, he looked down. Snafu, with his arm still up and a smile on his

face, lay crumpled on the reddening ground, the music box open and his Zwinguru Bible held close to his bosom.

As the helicopter rose to leave, little Joey sobbed convulsively.

"Dad, will we come back—ever?"

Maynard searched Laura's tear-stained face for an answer. But this one he had to answer for himself. An hour ago he would have flatly said "no." But how could a man turn his back on a gift like the one just given? Snafu had been willing to die—not just because he was an obedient servant, but because he knew that only if Maynard lived would he be back to tell the story of One who came to give His life a ransom for all.

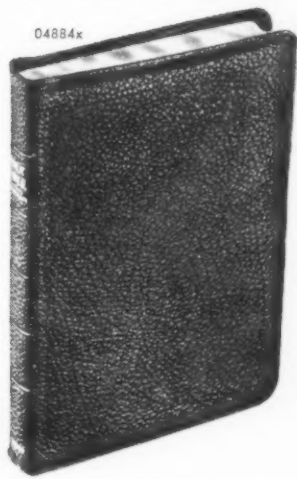
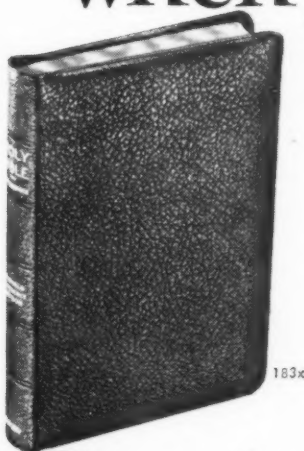
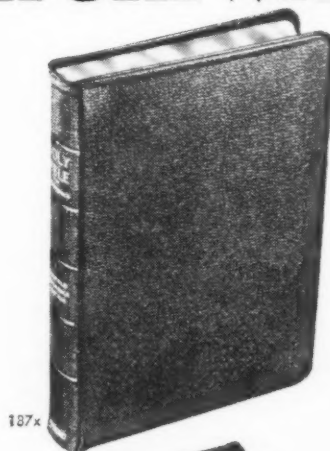
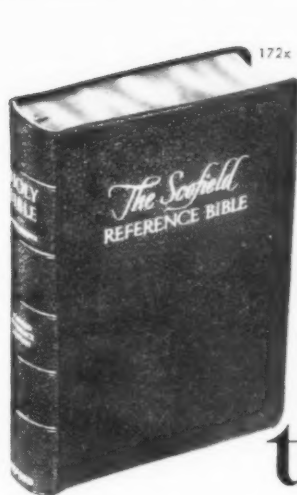
Maynard's arm closed around his boy as he answered, his voice breaking, "Yes, Joey, we'll be back." END

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Inside MOODY Bible Institute

PRESSTIME BULLETIN—Dr. William Culbertson has returned to MBI, following his 30,000-mile world-wide missionary tour began early last September.

» President William Culbertson has made new friends in many far-off corners of the world during his ministry to missionaries as the guest of several mission boards. One of the most unusual is a cannibal chief in New Guinea. As a friendship token Dr. Culbertson gave the chief a small compass, while the chief replied in kind by ceremoniously applying white sago (starch made from a palm tree) to Dr. Culbertson's face.

Later, in a personally conducted tour of the chief's village, the two visitors saw a number of human skulls, grim and gruesome reminders of the tribe's history of cannibalism.

"We visited one village where only two years ago they attacked another village and killed and ate eighty people," writes Mr. Lockyer, MBI Alumni Executive Secretary who accompanied Dr. Culbertson. "They are still cannibals, but the missionaries have won their friendship. Little by little the missionaries are learning the language, and before long they will tell them of Jesus and His love."

Working in this area is Walter Post, MBI '39, of the Christian and Missionary Alliance, who was the first missionary to enter the interior of New Guinea. He now has a Bible school with eighty-five students.

» Perhaps the oldest Moody graduate in missionary service is H. P. Elson of Tangiers, Morocco. He knew D. L. Moody personally during his student days at Moody Bible Institute in 1893. Since his arrival in Morocco in 1896 he has operated the Raymond Lull House, an orphanage. Now at ninety-five, he is retiring and letting other MBI grads take over. Visiting him in September were Dr. Irwin A. Moon and Dr. George Speake of Moody Institute of Science, who are on a round-the-world photographic mission getting footage for a film on the impact of D. L. Moody's life and work.

In Kaemassett, Morocco, these two men saw several Moody alumni working among the Berber tribes people.

Moody Monthly

These folks were "hungry for anything to read in Arabic. People eagerly scramble for printed correspondence course announcements."

» Afghanistan and Tibet, two countries which are still closed to missionaries, are currently being reached with Christian literature supplied by Moody Literature Mission. A missionary working in Pakistan on the Afghanistan frontier is reaching travelers from that country who come to a bookstore which he operates. They are hungry for reading material.

The Tibetan border is even more tightly sealed by the Chinese Reds. Yet, here again Christian literature from a border town penetrates that darkened land with the message of hope. A Tibetan newspaper carries the gospel message in its advertising columns. The readership of this paper is estimated to be an amazing 100 readers per copy.

» During the Christmas holidays, more than two dozen MBI students will go to Mexico for an intensive literature evangelism campaign in Mexico City and other centers.

» Among the top speakers for the 1961 Founder's Week will be Dr. J. Allen Blair, Dr. G. Allen Fleece, Dr. Robert G. Lee, Dr. Carl Armerding and our own Dr. William Culbertson. Plan now to attend this conference, January 30-February 5.

WHEN ALL IS GONE

DONALD LAVERNE WALKER

How long O sun, how long O moon,
How long O little star,
Will you bring us the dawn, the noon,
The night from realms afar?

Your seeming ageless splendor shines
Undimmed by time, it's true.
In you man sees no aging signs
Since God created you.

Yet some day, time will take its toll.
You too must die, you see;
For you have no immortal soul
Like God has given me.

Some far, far distant age will see
Your light grow dim and cold.
You'll pass away, yet that will be
An age I shall behold.

When things of earth and sky are gone,
This soul of mine will be
Still living in the golden dawn
Of God's eternity.

December, 1960

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With information on Alaska flooding the printed page today, the visitor can become more confused with each reading — "Skyscrapers and Igloos," "Cadillacs and Dogteams," "Bathing suits and Parkas." Still the accessible areas form a curtain around the isolated native villages which continue to wait for a witness of the Word. This is the concern of

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Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week from the first day and as long as you remain in the hospital! This money is paid you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the

company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

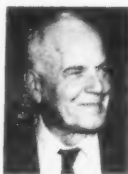
How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

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Mrs. Mandeville Cherry, Dothan, Alabama—"I received the check for \$_____ for which I thank you. Am pleased with your service—Your policy for the senior citizens is very reasonable."

Mrs. Esther G. Powers, Norwalk, Ohio—"Thank you ever so much for your draft in the amount of \$_____ received so promptly in payment of my claim for benefit. . . I have found that I am insured in a very reliable company, proved by your prompt and considerate handling of my claim."

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My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: ☒ _____

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NEW BOOKS

G. COLEMAN LUCK, EDITOR

History of the Bible

OUR AGELESS BIBLE, by T. L. Leishman
(Thomas Nelson & Sons, New York, 158 pages, \$2.75)

FROM ancient manuscripts to modern versions, the author presents a fascinating account of how the Bible in English has come down to the modern reader. Beginning with the earliest surviving Hebrew manuscripts, the author explains the methods used in deciding upon the best possible Hebrew text for translation. Every recent discovery is examined in determining faithfulness to the ancient Greek texts of the New Testament. Also discussed are the problems and procedures of translators in their attempt to give the exact meaning of the text in the clearest possible English.

Much attention is given to the English translations from earliest Anglo-Saxon times down to the modern day. Particular attention is given to the "monumental translation" of the King

James Version, because of the esteem in which it is held by countless readers. Leishman discusses in detail the history of its preparation and the factors contributing to its great success.

Archaeological discoveries, especially the Dead Sea scrolls, are surveyed with special reference to confirming the correctness of the original texts and translations.

The author stresses that in spite of such difficulties as English translations there is marvelous agreement on the facts of Israel's history and religion and on the great doctrines of the Bible. It is quite apparent that modern discovery contributes much to our understanding of what the original writers recorded in their own languages. It also establishes the veracity of the Scriptures in the great doctrines of our faith.—*Nathan J. Stone*

Social Impact of Christianity

SAINTS AND SOCIETY, by Earle E. Cairns (Moody Press, Chicago, 192 pages, \$3.25)

The Social Impact of Eighteenth Century English Revivals and Its Contemporary Relevance, the subtitle, indicates the theme of Dr. Cairns' new book.

After presenting the historical, economic, social, and religious backgrounds of the eighteenth century in England, the author shows how evangelical reform resulted from the great Evangelical Revival. John Wesley and George Whitefield, the two great evangelists of that period, fortified their evangelistic message with their preaching and practice of reform measures. Their challenge to human betterment was then taken up and carried to notable achievement by such statesmen as William Wilberforce and Lord Shaftesbury in the latter part of the eighteenth century and in the early years of the nineteenth century.

Dr. Cairns believes that it was a personal faith in Jesus Christ and the acceptance of the Word of God that

led these men with great devotion and personal sacrifice to effectuate great reforms in their day and in their country. The lasting memorials they raised in their land and in the world are exhibited in their success in stopping the English slave trade and the abolition of slavery throughout the empire, in prison reform, in emancipation of the insane and in the enactments of humane labor legislation.

In the first and last sentences of his concluding chapter, Dr. Cairns summarizes the purpose of his treatise. He says: "The previous accounts of the source, scope and spirit of social activity constitute an adequate case study to provide empirical historical principles to help Evangelicals relate Biblical faith and ethics to the problems of society in our day without falling into the errors of the social gospel . . . Revival should, as it has in the past, result in service to society as well as the salvation of souls." The author has clearly shown that the gospel has its social implications as well as its application to each individual soul.—*Elgin S. Moyer*

Moody Monthly

Australian Crusade

LIGHT BENEATH THE CROSS, by Stuart Barton Babbage & Ian Stiggins (Doubleday & Company, Inc., New York, 161 pages, \$2.95)

"If Billy Graham could succeed in Melbourne it would be a miracle," the religious critics of Australia wrote. And, God wrought a miracle—in fact, the whole Australian campaign was a series of miracles!

In a little over three months, God used Billy Graham to make the gospel of His grace known to well over three-million people during the Southern Cross Crusade. Many more thousands heard the message by radio and television. All records were completely shattered.

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The reader will not only find a well-documented history of this world-famous crusade, but a vivid portrayal of the man whom God used in bringing about this far-reaching campaign. There are also interesting glimpses of Australia as a country, and the place given there to religion both before and after the campaign.—L. E. Mathews

A Cause for Living

FOR ONE MOMENT, by Christmas Carol Kauffman (Herald Press, Scottsdale, Pa., 306 pages, \$3.25)

This gripping novel encompasses the life of a German boy from early childhood into middle age. At five Herbert Englehardt parts from his mother for a distant city to live with his divorced father and his new stepmother. He faces many trials in an unhappy home, enters training for the Roman priesthood, and subsequently is disillusioned. Engulfed in the Hitler fanaticism, Herbert idolizes the "Fuehrer" through the rise of Nazism and the holocaust of World War II. With Hitler's fall he suffers extreme disillusion once more.

Embittered and in dire extremity as a Russian prisoner, Englehardt finally seeks and finds Christ as Saviour, becoming a true Christian witness. Further tragedies and triumphs ensue before he finally emigrates to America with his own family.

This volume is well written and is decidedly superior to the general run of Christian novels. In general it is true to life, and contains a good Christian testimony—not added on but

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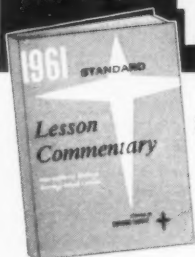
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made an integral part of the plot. The
portion concerning the early expe-
riences of Herbert and his retarded
brother is especially touching.—G.
Coleman Luck

Personal Counsel

STRICTLY PERSONAL, by Eugenia
Price (Zondervan, Grand Rapids,
178 pages, \$2.50)

The main thrust of this book is that
the author has had an experience with
God—one which is personal, vital and
rewarding. She counsels the average
professing Christian not to stand out
on the periphery of a personal expe-
rience with God, but to enter into the
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book Miss Price deals with practical
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Really Like?" and "Does God Know
Us Personally?"

Included is an excellent list of sug-
gested books for reading to aid further
the believer in getting the maximum
out of the Christian life.—Lawrence
E. Pearson

Dispensationalism

**BACKGROUNDS TO DISPENSA-
TIONALISM**, by Clarence B. Bass
(Eerdmans, Grand Rapids, 184
pages, \$3.50)

This book professes to be an inquiry
into the sources and backgrounds of
dispensationalism, written for the
pastor who has been taught to be a
dispensationalist. Half of the book is
devoted to John Nelson Darby—the
man, his theology, his followers, his
controversies—on the premise that he
is the father of dispensationalism.
The author argues that dispensational-
ism has proved to be "a divisive ele-
ment in the Christian church." He
states that its "divisive spirit ... is an
inherent part of the system," and that
dispensationalists forget the purpose
of the church on earth. He says also
that "the church needs to throw off
the mantle of 'in but not of' detach-
ment and apply itself vigorously to the
spiritual and social problems of its
world."

The author further asserts that dis-
pensationalism is based on a faulty
principle of interpretation, that of a
strictly literal fulfillment of all pro-
phetic passages. Accordingly, it is
wrong, for example, to maintain that
Israel always means, in prophecy,
either the ten tribes or the twelve
tribes, and cannot refer to the Church.
It is also a mistake, in the author's
view, to assert that the millennium is
to be "a theocratic, Jewish oriented"
kingdom.

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This reviewer feels that a fundamental fault in the book lies in the author's attempt to discredit dispensationalism by means of philosophical arguments rather than by showing, if possible, that it is unscriptural. Dispensationalism, as a basic principle, is by no means disproved in this work.—J. Arthur Springer

New Commentary

VITAL WORD STUDIES IN I THESSALONIANS, by John Lineberry (Zondervan Publishing House, Grand Rapids, 132 pages, \$2.00)

A word by word commentary based on the King James Version, presenting the evangelical, premillennial, pre-tribulation rapture viewpoint. Each English word is explained by giving the transliteration of the Greek original (Nestle's text) and a lexicon-like definition. There is considerable repetition; for example, "brother" is defined with similar words about a dozen times.

The work is almost a series of quotations. There are over 250 documented quotations in 110 pages, from 25 sources, plus uncounted uses of definitions from Greek lexicons. The more advanced students may secure the source books used and have the material in its original form, but for those who desire the information gathered together in this manner, this book is recommended.—Roger D. Congdon

Under Whose Authority?

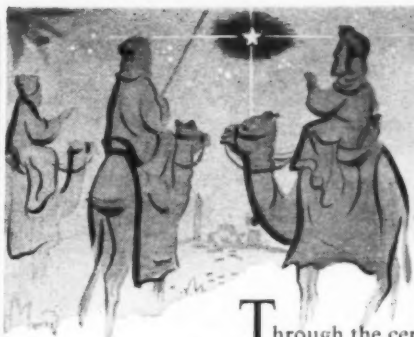
THE VOICE OF AUTHORITY, by George W. Marston (Presbyterian and Reformed, Philadelphia, 110 pages, \$2.00)

Certainly one of the leading problems of the day for the Christian is that of authority. Here, amid the clamor of voices, is a popularly written volume designed to set forth the issues involved.

The author, on the staff of Westminster Theological Seminary, develops his position in two stages: either man or God is the ultimate authority. If man is supreme, there may well follow his rejection of scriptural doctrines, miracles, and the certainty of knowledge, resulting in agnosticism. If God is the authority, the Scriptures are accepted as His infallible revelation of Himself.

This book should serve as a non-technical handbook in the field of apologetics and should be welcomed by Christian readers generally. Marston is committed to the Reformed faith. His volume is biblically oriented and faithful to the Scriptures.—Walter M. Dunnett

December, 1960

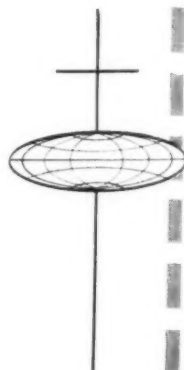
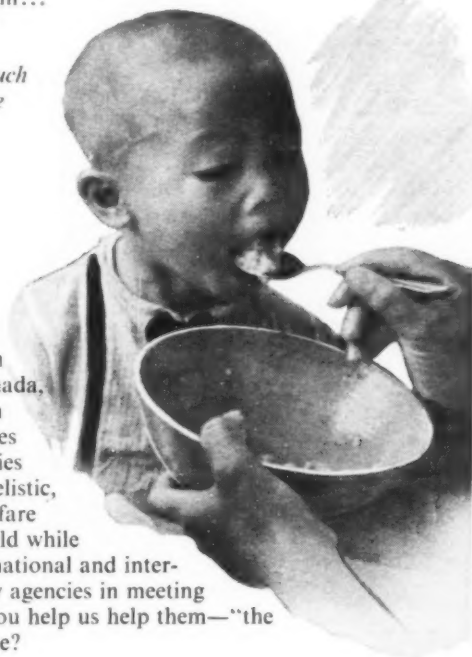


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BOOK BRIEFS

CREATIVE IMAGINATION IN PREACHING, by Webb B. Garrison (Abingdon Press, Nashville, 175 pages, \$3.00). Psychological in content, this book deals not with the arrangement of sermon material but with the search for and storage of new material and new combinations of materials. Two chapters are devoted to procedures in getting the best from the Bible. The rest deal basically with material outside the Scriptures. Preachers should find the ideas stimulating.

BOUNDLESS HORIZONS, by Oliver G. Wilson (Zondervan, Grand Rapids, 111 pages, \$2.00). In the beginning of these quiet meditations the author, Dr. Wilson, late Editor of *The Wesleyan Methodist*, points out the fact that the Christian never "catches up with his horizons." There is always something more beyond. The brief, heart-searching messages will, indeed, open up new horizons to the thoughtful reader. They cover a wide range of subjects and could well serve as a devotional book, bringing daily refreshment to heart and mind.

ELIZABETH I AND THE RELIGIOUS SETTLEMENT OF 1559, by Carl S. Meyer (Concordia, St. Louis, 182 pages, \$4.95). With the four-hundredth anniversary of the Elizabethan Religious Settlement in mind. Dr. Meyer has penned this comprehensive account of the events of 1559 which gave religious peace to England. The book is well documented and provides interesting and instructive reading.

SOUTH AMERICAN ROMANCE, by Mary McCombe Orr (Zondervan, Grand Rapids, 150 pages, \$2.50). Written by a veteran South American missionary, this romantic story of Zorillo Lopes and his lovely Rosita reveals with insight and understanding the reactions of superstitious Catholic natives to evangelistic efforts of Protestant believers, as well as problems facing those who seek the truth.

PROGRESS OF WORLD MISSIONS, by Robert H. Glover, revised by J. Herbert Kane (Harper & Brothers, New York, 502 pages, \$5.50). We are happy to see this valuable and widely used text, which had largely lost its serviceability through age, back in circulation; it has been brought up to date by a good revision.

Moody Monthly



MOODY MONTHLY

Pearl's Saturday Morning

By Lois Hoadley Dick

"Do I have to go?" Pearl twisted tinfoil around the moon-shaped cookies and clamped the lid down on the can. "Ummmm, they're 'licious, Mom. Thanks for making them. But do I have to take them to Mrs. Purdy and spend my Saturday morning there?"

"You're just plain lazy," her brother observed, licking up the crumbs from his fingers. "You never want to do anything for anybody. Why, I'm always hanging up your towel after you and returning overdue library books, and just loads of favors."

"What a clacker you are!" Pearl looked down her nose at him. "You'd think I was doing you a favor! Oh, Mother, Mrs. Purdy will want to play

checkers and I hate them. She's so slow it'll take nearly an hour to play one game. Shouldn't Mumfrey go this time?"

"Mrs. Purdy was *your* Sunday school teacher, not Mumfrey's," her mother said. "Have you forgotten the picnics and trips to the zoo? Every Christmas she gave you a linen handkerchief with two inches of lovely lace around the edge. She worked all year on those presents."

"Yes, I remember." Pearl buttoned her coat before the hall mirror and admired the caramel sheen of her hair. "Mumfrey, why don't you go with me?"

"Nope," her brother answered firmly.



Pearl gave Mrs. Purdy the cookies, but all the time she was thinking, This is no way to spend Saturday morning.



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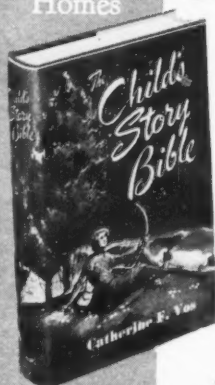
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"Mom, couldn't Daddy drop them off on his way to work?"

No answer.

Pearl rummaged around in her mind for another excuse, but in the muzzled silence that followed she knew she would have to go.

"There are different kinds of giving," said her mother thoughtfully. "You can give things, and you can give of your time, and you can give of yourself. I think if Mrs. Purdy had to choose between the cookies and you, she'd much rather talk to you for a while."

"You're pretty selfish," Mumfrey said frankly.

Pearl was speechless with anger. She drew on her white gloves viciously and snapped off one of the buttons. If it were any other time but Saturday morning, it wouldn't be so bad. "It just doesn't do any good!" she raged to herself as she marched down the front steps.

Besides—although nobody knew it—Pearl had been spending her Saturday mornings in front of Bixler's Jewelry Store, looking at the watches. There was a tiny one in a little silver box, just the right size watch for a girl. Pearl knew she would never own it, but she loved to look at it and dream.

Daddy had said she would have a watch when she graduated from school. That was years and years away. She sighed as she plodded down the street. It was a drizzly day with a gray sky overhead—a dull, hum-drum day, and she had to spend it sitting in Mrs. Purdy's stuffy room. Maybe—maybe Mrs. Purdy would be asleep, and she could just leave the cookies.

She knocked at the door of the boarding house. The superintendent answered. He was a man of davenport size, so proud you could almost see the epaulets on his shoulders. "Step in," he said formally. "Mrs. Purdy has been ready and waiting over an hour."

Pearl's face drooped. She might as well face it; she was going to spend her precious Saturday morning playing checkers. She climbed the stairs to the third floor and tapped at a back door, then opened it softly. The smell of yellow soap made her head swim. She tiptoed over to the rocking chair.

Mrs. Purdy was wide awake, in the same black dress she always wore. She was primrose-humble, with little sharp hands and wispy hair. "Pearl, dearie," she smiled, and it was like sitting in her class again, with the beautiful stained glass window in back of her and the wooden chairs in a circle around her knees.

"I brought cookies today," Pearl said. "I know you like them best." She

Moody Monthly

sat down on a hard chair with a cushion at the back and felt like a little girl again. She remembered the hard chairs in the Sunday school class and Mrs. Purdy with her Bible open, talking about Jesus.

"I'll just lay the cookies away," Mrs. Purdy hobbled across the room and hid the cookies away in her bureau drawer. She was still tall and only a little bent. Pearl could see her again, standing by the colored window, tacking up pictures on the pinkish wall. There had been a picture about the Good Shepherd who had one-hundred sheep, but He noticed the minute the smallest one was missing.

Pearl had learned to love the Shepherd who gave His life for the sheep. Even as a little girl, she understood she was like the little lost sheep. But first, she had loved Mrs. Purdy. Yes, she had loved Mrs. Purdy first, maybe because she was so much like the Shepherd.

"I won't get the checkers out today," Mrs. Purdy was saying, rocking lightly and crossing her ankles. Pearl scarcely heard her. She was seeing herself standing up front in a starched dress and knee socks, telling Mrs. Purdy she wanted to ask Jesus to come into her heart. The sun was glinting through the long colored window and Pearl was happy inside, loving the Lord Jesus very much.

"... been saving this for you."

"W-what? What, Mrs. Purdy?" Pearl shook herself and leaned forward. Why, the over-heated room must have made her thoughts wander.

"Yes," Mrs. Purdy repeated happily, with kind of a chuckle. "For you, Pearl, because you've been the most faithful. The other girls I used to teach—well, I haven't seen them in ages. They don't write, either. But my good little Pearl never forgets me."

Pearl looked, almost dazed, at the little silver box. No, it wasn't *that* box, because the watch inside was much more beautiful than any she had seen in a store window. It was gold, circled with diamond chips; there must have been ten or twelve!

"It's a watch to pin on a dress, but your mother can have a strap or bracelet put on it," Mrs. Purdy explained. "Maybe she won't want you to wear it until you're a wee bit older, Pearl dearie. It will be worth a lot of money years from now. It's very old. My father gave it to me when I was sixteen."

Pearl stared while her throat tightened and she fought to keep back tears. "Because... I'm... faithful," she faltered. "Oh, Mrs. Purdy!" She was on her lap in a second with her arms around her teacher.

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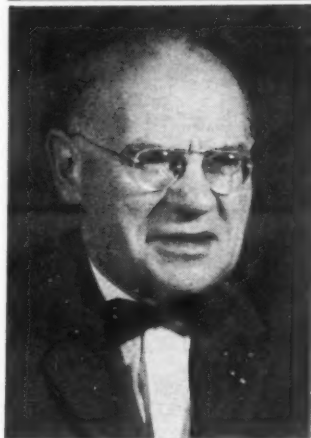
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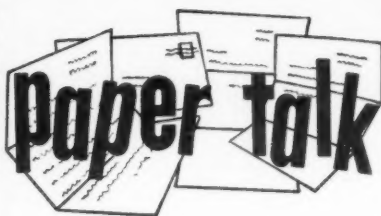
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Lee: Here are two letters in today's mail, almost alike and both from Mt. View, California.

Lynn: But they have different return addresses. They must be from friends.
Lee: I think so. One is from Hazel Carr who is ten. She says she likes birds and is a stamp collector. Oh, her birthday's in December and she'll be eleven.

Lynn: And the other is from Stephanie Ladner, and she would like a pen pal from Hawaii. She says she is a stamp collector, too.

Lee: Well, guess she will have to collect stamps from Japan or Africa or some other place like that. We still haven't heard from anyone in Hawaii!
Lynn: Look! Hazel and Stephanie should like Judy Craymer for a pen pal. She lives in Iquitos, Peru, and is writing to thank us for our letter and pen pal list. Aren't these bird stamps from Peru just beautiful?

Lee: They are! How old is Judy? Can you find the pen pal list with her name on it?

Lynn: Yes, right here, and she is twelve. Just about right. I know! Let's send Hazel these bird stamps. I think she would like them for her collection.

Lee: Good! And there are enough on that envelope for her to share with Stephanie, and maybe they both will become good pen pal friends with Judy in Peru. I think it is interesting to write to missionaries' children.

Lynn: I do too. Now, here are two letters from Washington state—one from Linda Razey, who is thirteen and lives in Quincy.

Lee: And the other is from Kay Shrock, who is sixteen and lives in Yakima. Kay says, "I read MOODY MONTHLY all the time and like it."

Lynn: It always helps to know that, doesn't it?

Lee: Yes, and it especially helps to know what they like best. Don't forget to mention that letter from Sumie Iwahari—

Lynn: Oh, the one from Japan. But I want to talk a lot about that one. We'd better save it until next month, when we talk again about letters MOODY MONTHLY JR. readers write to

Lee and Lynn

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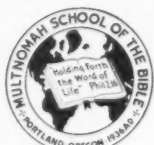
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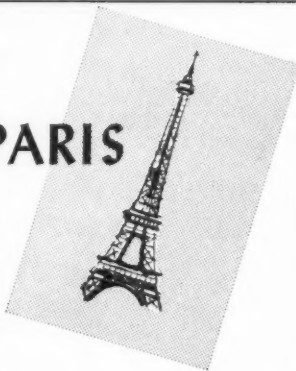
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idea NOTEBOOK

A SERVICE DEPARTMENT FOR CHRISTIAN WORKERS

FRANCES MANNING • EDITOR

Are you making the best use of

TAKE-HOME PAPERS?

By Helen E. Hull



These youngsters eagerly await their turn to receive their Sunday school papers.

EVERY Sunday morning thousands of Sunday school pupils leave for home clutching a take-home paper. These papers, with stories and articles which translate the spiritual lessons of Sunday school into life situations, can extend a church's Christian education program far beyond the allotted one hour a week in class.

Are you, as an enthusiastic Sunday school worker, using these teaching aids to the best possible advantage?

The first essential, of course, is to

make sure they are read. Here are a few suggestions:

Divide the class into two teams and conduct a quiz based on the previous week's paper. Or read the beginning of an article aloud in the pre-session, halting the story at a teasingly interesting place. This will encourage class members to pick up the paper later and finish the story.

If there is a serial, read the first chapter aloud as an incentive to keep papers coming for later issues. For adults, call attention to a particularly timely article or appealing story.

Do this regularly and you'll create interest in the paper and also remind the non-reader that he may be missing something worthwhile.

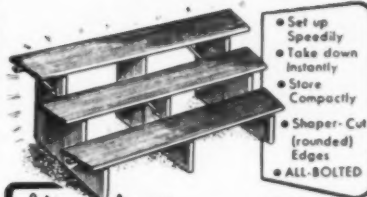
This means, of course, that whoever orders the papers should see that copies are available in advance to the superintendent and teachers to read before distribution.

Take-home papers can be a real asset to busy mothers concerned with their children's spiritual life. Suggest to them that teenage baby sitters read the paper as a bedtime story to their charges.

Suggest also that mothers keep a file of stories which translate Bible truths into everyday situations. These they may use to thrust home the

Things To Do in December

- ✓ Observe UNIVERSAL BIBLE SUNDAY
- ✓ Present your Sunday school CHRISTMAS PROGRAM (See program in October Moody Monthly.)
- Plan for . . .
- ✓ WATCH NIGHT SERVICE
- ✓ YOUTH WEEK (or month) in January
- ✓ FATHER AND SON BANQUET in February



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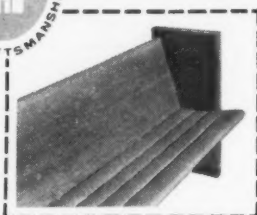
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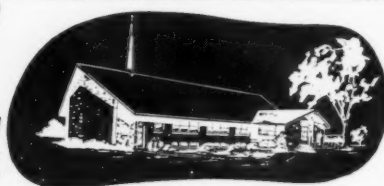
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"Send . . Something to EAT for Christmas!"



Rev. Jacob Peltz

A grateful missionary and relief worker writes: "Your letter and the many packages which followed it, especially the CARE food parcels, gave us no end of joy and encouragement since we were able to help so many in their hunger and distress."

Another Hebrew Christian missionary writes on behalf of her converts in Yugoslavia: "You may think that the economic situation has improved here, but people are still in dire need, for they are unemployed, and broken in body." Then she makes this pathetic plea: "Please, dear brother, do send food parcels to these Hebrew Christians so they may have something to eat for Christmas!"

Dear Christian friend, help us to send these Hebrew Christians not costly presents, but "something to eat for Christmas." At this blessed Christmas season help us to relieve distress and give joy to Hebrew Christians in Germany, Hungary, Yugoslavia, Israel, and other places where our ministry extends. Please remember especially the little children and the aged Hebrew Christians whom we support in Homes. Remember the words of our Lord: "Unto the least . . . my brethren."

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Young friends talk about one of the stories.

message of the family altar readings. It's hard for a child to apply abstract truth to his own needs, and stories can be a painless way of clothing moral principles with realism.

Mothers will thank you to learn that in take-home papers they'll find activity articles to answer the ever-recurring question, "Mother, what can I do now?"

When doing home visitation work for your Sunday school, take along a pile of papers as an opening wedge and also as an introduction to the Sunday school.

Folks confined to hospitals and old people's homes will enjoy these story papers and shut-ins will appreciate being remembered with them. Your pastor may want to send a paper to his non-resident members each week together with the church bulletin.

If your group is clamoring for new and practical ways to be of Christian service, these papers may prove a valuable source. In glancing through back issues of take-home papers from one publisher, I found the following suggestions: ways in which a Christian may witness as he travels, a program for the senior members of the church, a clean-up campaign to get rid of pornographic literature from the news-stands, new ways to conduct the familiar altar, suggestions for welcoming visitors and things your church can do to help missionaries.

Take full advantage of these take-home papers, and extend the teaching ministry of your church. **END**

HOW BIG?

A western rancher had asked the district superintendent that a pastor be assigned to his community.

"How big a man do you want?" asked the superintendent.

"Well, Elder," the wiry man of tan replied, "we're not overly particular, but when he's on his knees we'd like to have him reach heaven."—*The Doorstep Evangel*



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Christmas Ideas for Sunday School

A Birthday Party for Jesus

By Jeanette Lockerbie

With a simple birthday party, one Sunday school superintendent makes Christmas more real for the kindergarten children.

A few weeks before Christmas—about the time radio and television sponsors put on the pressure for buying gifts—children learn about the party. And, since all children like parties, their interest is captured right there.

Bell-shaped invitations made from green or red construction paper tell the place, date and time, and each one bears the message: "Come and bring your friends with you to celebrate the birthday of the Lord Jesus Christ." These are mailed to add to the importance of the occasion.

At the party, a birthday cake is cut and served, and the children present gifts for missionaries. The whole affair is simple, but it's just another way of pointing out whose birthday it is.



Looking for an inexpensive artificial Christmas tree for your Sunday school rooms? Here's an easily constructed tree you can make for very little cost.

Christmas Trees You Can Make

By Evelyn Witter

For each tree you'll need some loose branches, twigs and other cuttings which are usually throw-out materials on Christmas tree lots. You'll also need a piece of $\frac{1}{2}$ inch hardware cloth (coarse screen found at any hardware store) 18 inches x 24 inches and a piece of plywood $\frac{1}{4}$ inch thick and one foot square.

Roll the hardware cloth into the shape of a cone, and tack the base of the cone to the plywood. Beginning at the bottom of the cone, fit the loose branches into the openings in the cloth. Use the larger branches first and then the shorter ones as you work up.

Fill up the bare places with scraps of branches and twigs, and you have a tree you'll be proud to put in your Sunday school.

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THE GOSPEL ACCORDING TO ISAIAH 53

[Continued from page 21]

the scripture might be fulfilled, saith, I thirst."

Why did Jesus say, "I thirst"?

"... that the scripture might be fulfilled ..."

What scripture?

Psalm 69:21: "They gave me vinegar to drink."

Jesus knew that in order to fulfill all the prophecies literally, He must get the drink of vinegar. And the way to get it was to say, "I thirst."

Now read the rest of the passage: "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished."

That's it. Every single prophetic word concerning His first advent up until that time had been fulfilled and Jesus knew it. And He said, "It is enough. No need to suffer longer." *Tetelestai!* One word in the Greek: *Finished!* And He gave up the ghost.

✦ How glad I am that Jesus didn't die from any other cause, but of His own will laid down His life for my sin. "No man taketh my life from me," He said. "I have power to lay it down, and I have power to take it again. This commandment have I received from my Father" (John 10:18).

The fact that Jesus had power to rise again from the dead is my assurance that the work was done. If one sin had remained unatoned for, Jesus would still be in the tomb. The resurrection is the evidence of the sufficiency of the satisfaction that He made to God for our sins.

That is why we read in Isaiah 53:11: "He shall see of the travail of his soul, and shall be satisfied." The Scripture has been finally fulfilled. "He (that is, God the Father) shall see of the travail of his (God the Son's) soul, and (He, God the Father,) shall be satisfied."

Hallelujah! The payment He made satisfied the demands of a holy God and a holy law. "When thou shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

Oh, Christian, rejoice! Not that people are satisfied with your outward conduct, nor that you are satisfied, but rejoice that today God the Father is satisfied with what His Son, our Saviour, did for you and me. Glory! Hallelujah! Amen! **END**

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We LIKE to Give at Christmas!

By Mattie Ridolfi

I BELIEVE in giving gifts at Christmas—to relatives, to friends, to as many as we can who hold a place in our hearts.

In saying this, I am well aware of the objections. Christmas has been "commercialized"; that is true. Long before December appears, stores are decorated and displaying Christmas merchandise. To merchants the Christmas season is the most profitable time of year.

However, we do not have to be "commercial." Commerce carries the idea of exchange, and if we *exchange* gifts we are joining the hosts of those who commercialize the season. But *giving* is vastly different.

God did not exchange, He gave—and willingly, because He loved. When He sent His Son into the world for our sakes, He asked only that we accept His Gift. Can we not in a small way follow His pattern at Christmas time?

✦ In observing the birthday of the Lord
December, 1960

Jesus, certainly our Christmas giving should begin with gifts to Him and to His work.

In our family we give first to the church where we receive spiritual blessings and fellowship. Next we think of the work in regions beyond. We who have not been called to go have surely been called to give. And because there are so many places of need, we pray earnestly for guidance as to where such gifts should be sent.

But we do not believe that Christmas giving should stop there. There are others to whom we feel the Lord would have us give freely and joyfully at Christmas time.

How many of them there are! There are dear relatives who love us even though they know our faults, Christian friends who have often helped with the children in time of sickness, the paper boy, the milk man and others with whom we have contact every week. There are church friends, too—the Sunday school

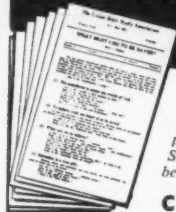
teacher who taught our timid little boy to trust the Lord; how can we forget her?—and so many others. Some have loved us; others need to be loved and we feel that our Lord would have us show "this grace also."

✦ By this time you are thinking, *What a list! That would take a lot of money!*

Yes, it takes some money—maybe less than you think—but more important, it takes a willing heart backed up by forethought, ingenuity and prayer. We pray about our giving: that we will omit no one who should be remembered; that we will not give to anyone only in order to receive; that we will not select a gift so expensive that it is in poor taste; that we will not give a gift in order to impress the one who receives it. Above all, we pray that each and every little gift may be given with a sincere "inasmuch as" motive (Matt. 25:40).

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manage at our house. All year long, as we go about our weekly household shopping, we select items here and there with Christmas in mind. These gifts are little things, perhaps sale items or something we've heard a dear one wish for. Once made, these purchases are placed in our gift box.

The cost is small. We take it from our weekly household money, doing without something we might have otherwise bought. The children call it "sacrifice giving," and as each gift is placed in the box they smile over the "sacrifice" involved. For none of us really feels that he has made much of a sacrifice; the joy we experience more than makes up. And we have Christmas all year!

★ AND then I sew. I'm not the most gifted seamstress, but there is love in each stitch. My chief "Dorcas" accomplishment is the lowly apron, but what woman ever has too many of these useful articles? Odd pieces of print are blended with a suitable scrap. And, guided by pleasant thoughts of the person who will wear it, we produce an apron.

Incidentally, when you give aprons, don't forget the men. Sometimes the Sunday school teacher or youth worker on your list will be a male, and lots of men are delighted with aprons tailored to their masculine tastes, especially when they play "chef" at the outdoor picnic grill or the barbecue pit.

If you do not sew, there are other things that you can make. Try colored candles, for example, or other homemade articles described in homemaking magazines this time of year. Remember, the simplest gifts are often the most appreciated. One year, for example, we made Scripture plaques, using a simple wood-burning tool. The texts were personal and had lasting spiritual value.

Don't overlook gifts from your own kitchen. These can be candy, cookies, fruitcakes—the variety is endless.

At our house we have a family bake night. I make raised yeast dough ahead of time; later, my husband and our sons join me in the kitchen. Sitting around the table, they shape, fill and decorate a variety of sweet rolls and breakfast

There's a joyous, free-hearted way of giving which makes the most of this special season. Have you found it?

pastries. These are then baked and frozen for delivery as gifts during the busy week preceding Christmas. Most housewives are delighted with such remembrances and we as a family enjoy the fellowship of working together.

Just as we like to give, others like to give also. Our house is filled with things loving friends have sent us at Christmas. We appreciate the gifts, but above all that, it is so nice to be remembered.

♦ THROUGH the years we have noticed this: Those who seem to give most to the Lord's work, both in time and money, are the ones who delight in little remembrances to others at Christmas. They remember not only those in the household of faith, but those outside. By their thoughtfulness they have made it clear that they have something their non-Christian friends need and want.

It is the same with us. Not infrequently we have found that a modest gift has opened the way to introduce our Saviour to someone who had previously overlooked his need for personal faith in Jesus Christ. If a little gift, gayly wrapped and tied, can pave the way to such a discovery, surely it is pleasing to our Lord!

So once again this Christmas we'll be giving gifts. Stop such giving? Never! This year, as in the past, we want to do it as a fitting part of Christmas, gladly, freely, as unto the Lord. **END**

Answers to Last Month's Exam Life Through Believing Unit 2

1, 3, 4. True, 2, 5. False, 6. Word, 7. Incarnation, 8. Rejection, 9. Isaiah, 10. Andrew, 11. The Passover, 12. Andrew, 13. d; 14. c; 15. b; 16. a, 17. Turning of water into wine, 18. Believe, life, light, truth, 19. A house of merchandise, 20. "The Word was God" (v. 1), "was in the beginning with God" (v. 2), "All things were made by him" (v. 3), "The Word became [was made] flesh" (v. 4, ASV).

Note any questions you answered incorrectly, and find the correct answer in the lesson before going on to Unit 3.

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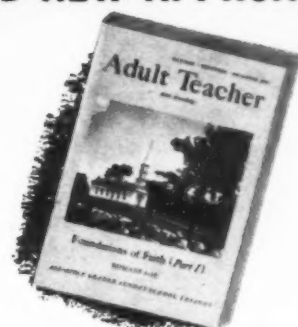
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Sketchy lessons covering only 30% to 40% of the Bible	100% coverage of the entire Bible, including less-known portions that are vital for full Christian growth
Disconnected commentary verse by verse; no clear lesson goal	Specific spiritual aim for each weekly lesson, unifying the entire class session for maximum impact
Passive, non-participating role for students . . . uncertain spiritual results	Real strategy to produce personal participation, home Bible study, and <u>changed lives</u> . . . class members make new Christian impact on your church and community
Confinement to one course of study . . . no selection offered	A choice between current quarter's material and undated elective courses (you can offer several courses at the same time)
Limited Bible reference material and background information	A wealth of Bible information and background material from Bible commentaries and other resources—all in one convenient book, abbreviated, easy to use
Many hours of "digging" to prepare an effective lesson	Teacher's basic lesson preparation greatly simplified, allowing time for supplementary study if desired
Materials that lack logical outlines and lesson development	Well-organized, clearly outlined lessons, giving teacher and students a clear sense of purpose and direction
Unscheduled study leading to slow, bogged-down class sessions	Scheduled study, giving class a feeling of progress, reaching members with the entire Bible in a normal span of adult study (10 years)
Lessons that are regularly too long or too short	Short basic lessons for 30-40 minute classes, plus supplementary material easy to "tailor" to your class time
Lessons with little relation to adult life in today's world	All-Bible lessons that wade out into the middle of today's adult interests, problems, and needs
Editorial rehash of same lesson illustrations time after time	New, fresh, apt illustrations for every lesson, drawn from current events, science, adult living
Literature with one monotonous way of presenting lessons week after week	3 different "lesson plans" each week: (1) verse-by-verse study, (2) question-and-answer method, (3) class participation plans—buzz groups, panels, brainstorming, etc.
Limited visual teaching ideas	Adult visual ideas—chalkboard, slapboard, displays
Inadequate tools for encouraging student home Bible study and lesson preparation	Attractive, illustrated student manual with readable type, giving step-by-step suggestions for personal Bible study, plus discussion questions, daily readings



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December 18

The Compassion of Christ

Isaiah 61:1-3, 10-11; Matthew 11:27-30

MEMORY SELECTION: *Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls.*—Matthew 11:29

Keep in Mind

1. Our passage in Isaiah 61 is especially significant because of our Lord's own treatment of it, as recorded in Luke 4:16-21. In the synagogue of Nazareth He read what is our first verse and the first phrase of verse 2, then, closing the book (or scroll), He said, "This day is this scripture fulfilled in your ears." Thus He applied the passage directly to Himself, at the same time indicating the ministry He had come to accomplish.

2. The Matthew passage is quite as significant, but in another way. In it we see our Lord's reaction to adversity. The chapter begins with the incident concerning John the Baptist. When the disciples of John, having received an answer to their question, departed, Jesus uttered His great commendation of the forerunner, then turned to the question of the childish folly and unbelief of "this generation." His own mighty works had simply made no impact upon those cities which were privileged to see and benefit from them. Humanly speaking, His ministry was to date a failure. Wherever He turned, He tasted the bitterness of rejection. What was His answer? "I thank thee, O Father."

Consider These Points

1. *Divine progression* (Isa. 61:1-11). Did you notice where Christ stopped in the reading of Isaiah 61 in the synagogue of Nazareth? He stopped at "the acceptable year of the Lord," so what follows was not covered by His statement. "This day is this scripture fulfilled." The "day of vengeance" had not yet come. So that phrase stands between two eras of blessing—one described as "the acceptable year of the Lord," and the other marked by a glorious renaissance in Israel. Thus we see the Lord Jesus involved in

three tasks, all of which are wrought by the anointing of the Holy Spirit. First He brings and heralds the day of grace. The "acceptable year" is still with us (II Cor. 6:2). He will appear again as the agent of God's wrath upon the nations who have defied God's authority, as in Revelation 6:12-17; 19:11-16. Then comes comfort to Zion, under their Messiah-King, when, instead of being the scorn of the nations, they will be held in highest esteem as "the seed which the Lord hath blessed," and "the priests of the Lord." Verse 10 is certainly a wonderful description of our salvation, with its robe of imputed righteousness, but we should not forget that it is first of all the prophet's rejoicing in the salvation of his people Israel.

2. *Divine sovereignty* (Matt. 11:25-27). In this remarkable passage the Lord Jesus acknowledges first the sovereign will of the Father and then declares His own sovereign will, and notice that both are connected with revelation. The Father sovereignly hides certain things from "the wise and prudent," and as sovereignly reveals them to "babes." The context indicates that "these things" are the truth relating to Christ Himself. Some saw in Him a deceiver and an imposter, while others saw in Him "the Christ, the Son of the living God." Jesus attributes this to the act of the Father. Then, speaking of the divine Father-Son relation, He declares that none can come to a knowledge of the Father or the Son by natural means. It is the prerogative of the Son to reveal the Father, and the sovereign will of the Son is the great determinant. So this sovereignty of revelation is shared by the Father and the Son.

3. *Divine invitation* (Matt. 11:28-31). Here the sovereign Lord issues a great invitation, addressed to "all" who labor and are heavy laden. A true gospel invitation is always addressed to "all," not just to the elect. Christ offers rest and here shows the way. There are two steps in the way of rest. The first is coming to Jesus for the gift of rest, the second is learning of Him for the discovery of rest. The first is the rest of sins forgiven. The second is the rest of obedience, which is at a deeper level. Taking His yoke is a descriptive phrase for discipleship.

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Apply These Truths

1. Watch your attitude to Israel. They will yet appear as a nation blessed of the Lord.

2. Watch your attitude to salvation. It is no cheap commodity, but a beautiful wedding garment.

3. Watch your attitude to adversity. Learn to say, "I thank thee, O Father," in every situation.

December 25

God's Gift of Love

Luke 2:8-20

MEMORY SELECTION: *Thanks be unto God for his unspeakable gift.*—II Corinthians 9:15

Keep in Mind

1. It is rather interesting that Matthew the Jew tells of the Gentiles, magi from the east, who came to see the infant Christ, while it is Luke the Greek who tells of the coming of the Jewish shepherds for the same purpose. In other respects, however, they act more in character. Matthew cites the ancient prophecy (Micah 5:2) which named the place of Messiah's birth, while Luke introduces a bit of world history which called Joseph and Mary to Bethlehem for the holy birth (Luke 2:1-4).

2. It is evident that the shepherds visited the stable the very night of the Saviour's birth, but it is equally evident that the visit of the magi was some time later—long enough for the census crowds to depart and for Joseph to find a house (Matt. 2:11) for his family. Apparently his intention was to stay in Bethlehem rather than return to Nazareth.

Consider These Points

1. *The shepherds hear the good news* (Luke 2:8-14). It has been suggested that these shepherds were tending the sheep belonging to the temple, and therefore consecrated for sacrifice. At any rate, they were on duty when the heavenly messengers came to them, breaking the stillness of the Judean night with their glad tidings. In verse 9 we should read "an angel" rather than "the angel." The latter would be the equivalent of "the angel of Jehovah" in the Old Testament, who is identified with Jehovah Himself. On the other hand, "all people" in verse 10 should be "all the people," referring specifically to Israel, to whom the Gospel came first. Luke the Gentile inserts the definite article here, moved by the Holy Spirit. Note the title of the newly-born: Saviour, Christ, the Lord. His name Jesus is connected with His saviourhood (Matt. 1:21). Christ is the Greek equivalent of Messiah, the anointed

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(Matthew 2:10)

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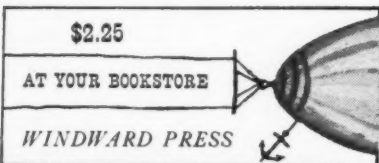
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One, and speaks of the divine King. But look at "the Lord" in the light of verse 9. It was "an angel of the Lord" who spoke to the shepherds. It was "the glory of the Lord" that shone round about them. And it was "the Lord" who was "born this day in the city of David." In such amazing ways the Bible bears witness to the true deity of our Saviour, Jesus Christ.

Now comes the *Gloria in Excelsis Deo*, "spoken" by the angels, but a true "song" nevertheless. Probably the best reading is "peace on earth to men of good will"—that is, to men who are the objects of God's good will. In other words, peace on earth, amid all its conflict and strife and confusion, is the gift of God's grace, and it comes to us through the Saviour, Christ the Lord.

2. *The shepherds confirm the good news* (vv. 15, 16). Not that they doubted what the angels told them. They were believing men, accepting the word of the angel as that "which the Lord hath made known unto us," and which therefore had come to pass. But they must see it for themselves. Unbelief is enervating and destructive of action, but faith stirs to action and to a searching out of further evidence. We are not told of any gift which the shepherds brought to the infant Christ, save that of believing hearts. The sign given by the angel was confirmed. The newly swaddled child was lying in a manger, "because there was no room for them in the inn." Inappropriate cradle for a King!

3. *The shepherds tell the good news* (vv. 17-20). Surely the most natural thing in the world to do! Or was it? Would they not meet with rebuffs and jibes as hare-brained fools and visionaries, perhaps intoxicated with too much wine? Nevertheless, the good news was too good to keep, till there were many wondering hearts in Judah because of the testimony of the faithful shepherds.

Apply These Truths

1. Put Christ in Christmas? There is no Christmas without Him.

2. "On duty" is the surest place of heavenly vision, not some cloistered cell.

3. Here is the order of the Gospel: hear, believe, come, go, tell.

January 1

The Gospel of the Son of God

John 1:1-14; 20:30-31

MEMORY SELECTION: *These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:31*

Keep in Mind

1. John's Gospel stands by itself with respect to the four. Matthew, Mark and Luke are called the Synoptic Gospels because of a measure of common content and structure and viewpoint, but John breaks new ground, not only in material, but in method and structure. He is the most theological of the four, although his language is the simplest. He interjects comments far more frequently than the others, and at times it is difficult to know whether he is recording or commenting.

2. There is no room for a discussion here of the authorship. We believe the writer was the apostle John, who both veils and reveals himself by the title, "the disciple whom Jesus loved."

3. The purpose of the Gospel is clearly stated in 20:30, 31. It was written with an evangelistic objective—that men might believe and live. Dr. Merrill Tenney aptly entitles his ex-

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PARENTAL AUTHORITY

"Shall I make my child go to Sunday school and church? Yes! And with no further discussion about the matter.

Startled?

Why?

How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school anymore?

You know! Junior goes.

How do you answer when Junior comes in very much bemuddled and says, "I'm not going to take a bath."

Junior bathes, doesn't he?

Why all this timidity, then, in the realm of his spiritual guidance?" —J. Edgar Hoover

• • •

cellent volume on this Gospel, "The Gospel of Belief."

4. John adopts a definite method in the pursuit of his purpose. He chooses eight "signs" out of all the wonderful works of the incarnate Lord and makes his presentation revolve around these eight. The other evangelists record many more of the miracles, but John builds more around them.

Consider These Points

This Gospel begins with a prologue,

Moody Monthly

in which we see the pre-incarnate Word and the incarnate Word. As used by John, this term "Word" means far more than the philosophic vagaries which the Gnostics indicated. Here it refers to the personal, eternal Son of God, through whom alone God is known.

1. *The pre-incarnate Word* (vv. 1-9). His eternity is emphasized by the twice repeated "in the beginning," and by His existence before all creation. There could be no clearer statement of His true deity than "the Word was God," despite the specious quibble of certain groups over the absence of the article before "God" (in the Greek). The absence of the article emphasizes the nature and character of His being, rather than making Him one of a class, as Jehovah's Witnesses hold.

Notice the twofold activity of the pre-incarnate Word. He is the mediator of creation, God's active agent in bringing all things into being. The other activity is revelation. He is the Light, from whom all the light flows which has ever lightened the minds and souls of men. Since the entrance of sin, the light has been in conflict with darkness and proves itself invincible. Truth can be rejected, but not destroyed.

2. *The incarnate Word* (vv. 10-14). Coming into a world of sin, the world's creator met with the tragedy of non-recognition, "The ox knoweth his owner, and the ass his master's crib" (Isa. 1:3), but sin has reduced man to a level of darkness beyond that of the beast. Academically a man may be a genius, but the things of God are foolishness to him until he receives light from above. The Lord came to lay claim to what was His by divine right, but his own people, chosen from among the nations, spurned Him. But, unrecognized and unwanted, He carried through His redemptive mission and opened the way to sonship for those who took the lonely path of receiving Him and owning His right. Even in the flesh He showed Himself the true Son of the Father, in all truth and grace, and in nothing more than this sharing of sonship.

Apply These Truths

1. As in the eternal beginning, so at the beginning of life and light for you and me stands Christ, the Word. To seek life and light elsewhere is to seek in vain.

2. Sonship with God is both a matter of adoption and of birth. We "qualify" for both by receiving Jesus, and in no other way.

3. Having received the Light, let us bear witness of the Light.

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Homeless, Helpless Babes Need Shelter and Care



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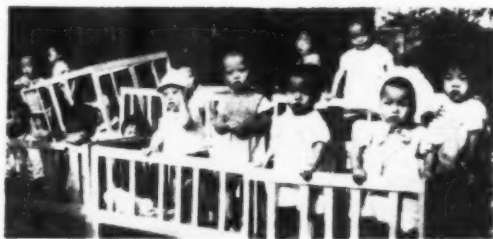
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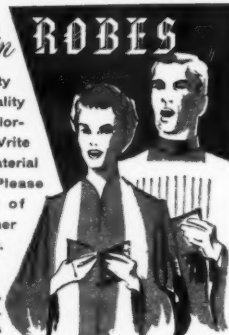


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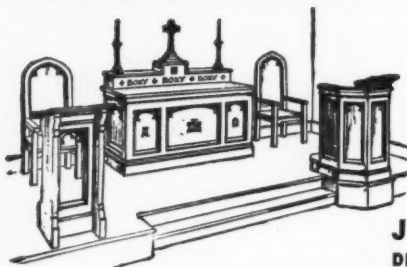
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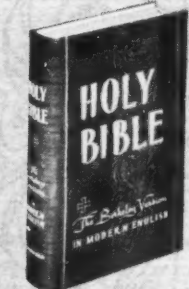
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January 8

The First of His Signs

John 2:1-11

MEMORY SELECTION: *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.*—John 2:11

Keep in Mind

1. The time notice given at the beginning of this chapter must refer back to our Lord's finding of Philip, who in turn brought Nathanael (1:43-51). It does not fit the time notices of 1:29, 35, 43. The "third day" would be two days after according to our mode of reckoning.

2. Cana of Galilee is tentatively identified with Kafr Kenna, which would make it only a few miles north-east of Nazareth.

3. The Mormons, who hold that Christ was a polygamist, make this one of His own weddings. But a bridegroom does not usually have to be invited to his own wedding. Moreover, the disciples (at this point five in number) were invited in the same way, and nobody, so far as I know, affirms that this was their wedding! The Jewish wedding feast generally lasted for several days. Some have suggested that the shortage of wine was caused by the "unexpected" arrival of Jesus and His disciples. There is no indication in the record of this. They were duly invited guests.

Consider These Points

1. *Our Lord's interest in common life.* The Lord Jesus indeed points us heavenward, but He is concerned with the present interests of His people. A birth, a marriage, a new job, a home, a holiday, a sickness, death—these all touch Him, and He wants to be with us in them all as an active participant. More than that, He is touched with our joys and sorrows, our conflicts and triumphs, our temptations and defeats, our frustrations and embarrassments. Here was an embarrassing situation—shortage of wine at a wedding feast!—and Jesus had a care respecting it.

2. *Our Lord's place in common life.* If He is indeed our Lord, then the only place for Him in all our affairs is that of Lord! He came as "the servant of Jehovah" and stooped to do the work of a servant in washing His disciples' feet and preparing breakfast for them by the Sea of Galilee, yet He said, "Ye call me Master and Lord, and ye say well; for so I am"—(John 13:13), and whenever any infringed upon His rightful position, He

Moody Monthly

quickly rebuked them. So it was in Cana. His mother approached Him, exercising what she regarded as the prerogatives of her motherhood, to secure His help with regard to the lack of wine. His rebuke was courteous but firm. She must learn to approach Him on another basis than the

and a million to be rich. With Jesus the plainest fare can be a feast, and all life glows with radiance, even if the circumstances seem drab. More than that, however ordinary by human standards, life is always progressively better with Him. Dr. W. Graham Scroggie used to say, "It's better further on." With the Lord Jesus, every day's wine is better than yesterday's.

Keep in Mind

1. Nicodemus bore an aristocratic name which means "conqueror of the people." In keeping with his name he held aristocratic rank. He was "a ruler of the Jews," and apparently chief of the rabbinical order, for Jesus called him "the teacher of Israel" (v. 10, Greek).

2. Nicodemus recognized divine authority in the teaching of Jesus, backed up by the miracles which He wrought. As chief of the rabbinical office and a member of the Sanhedrin, he was duty bound to enquire into the credentials of his new Teacher, especially in view of widespread messianic expectations. But more, he was a seeker on his own behalf, a hungry soul, ready to obey if only he were assured that Jesus was a voice from God. It is evident that Jesus received him as a sincere seeker after truth, for He so treated him, opening to him the glories of the gospel.

3. Of course we are told that Nicodemus came by night because he was a coward, afraid to come by day. We have no right to pass such judgment on one who later raised a lone voice in the Sanhedrin in support of Jesus (John 7:50-52), and still later participated generously and lovingly in the burial of the sacred body. There could

If, like the shepherds, you have heard and seen, then, like the shepherds, go and tell.

Apply These Truths

1. See that Jesus is on your perpetual guest list. This will determine the nature of your parties, and assure their best success.

2. Follow His instructions completely. Brimful obedience brings brimful blessing.

3. Do not forget that He shed His blood to supply the wine of life eternal.

January 15

Why Christ Came

John 3:1-7, 12-21

MEMORY SELECTION: *For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.—John 3:17*

mother-son relationship. Mary quickly discerned His meaning, and urged the servants to give Him implicit obedience, which they did. It is as our Lord that He supplies our needs, not as our servant.

3. Our Lord's contribution to common life. On the surface of the story we see Jesus saving His friends from a most humiliating situation. But if we may wax somewhat allegorical, we see in His turning the water into wine His wonderful practice of making common things rich and full and blessed. We do not need a mansion

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be other reasons for coming by night, and I prefer to choose a better until the truth is revealed.

Consider These Points

1. *The necessity for the new birth* (vv. 3, 6). The new birth is not an arbitrary demand of God, but it is a moral necessity, based on the natural inability of man. Man the sinner has no more capacity for the things of God than a dog has a capacity to appreciate beauty and art and culture. In his natural state man "cannot see the kingdom of God." It is all foolishness to him (I Cor. 2:14). However the flesh may be educated, trained or dressed, it is still flesh; it cannot be changed into spirit. So the necessity for the new birth is not a matter of wonder (v. 7).

2. *The means of the new birth* (v. 5). Much controversy has raged around this verse, especially the "water." Various explanations have been offered, largely depending upon whether one held sacramental or non-sacramental views. While recognizing the difficulties involved, I find that explanation most satisfying which regards the water here as figuratively representing the Word. The apostle Paul speaks of "the washing of water by the word" (Eph. 5:26), and Peter affirms that the new birth is "not of corruptible seed, but of incorruptible, by the word of God" (I Pet. 1:23).

3. *The mystery of the new birth* (v. 8). The same word in the Greek is translated "wind" at the beginning of the verse, and "Spirit" at the end. If we accept this reading, then the wind is presented as an illustration of the mystery of the new birth, which is known only by what it produces in the born-again one. If we read "Spirit" at both ends of the verse, as some have suggested, then the meaning would be that the one born of the Spirit is as much a mystery to the natural man as is the Holy Spirit Himself. And how true that is!

4. *The ground of the new birth* (vv. 12-17). The answer to the whole mystery is Christ—Christ lifted up as the sin-bearer for a lost world (v. 14); Christ given as God's great love-gift to a dying world (v. 16); Christ sent as the messenger of peace to an estranged world (v. 17). Looking to Him, believing in Him, receiving Him, means life everlasting.

Apply These Truths

1. Education, reformation, and morality are not enough. "Ye must be born again."
2. It makes all the difference in whom you believe. Trust erroneously placed will spell ruin, but trust in Jesus Christ means everlasting life.

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How one mother handles
the parents' perennial problem,
"What do we do with Santa Claus?"



THE USURPER

By Norma M. Alloway

Is it wrong for Christian parents to tell their children about Santa Claus? Is this telling them a lie which would, in years to come, cause them to lose confidence in their parents?

The dangers in the Santa Claus question came forcefully to me one year as I overheard a conversation at the Christmas parade.

"Mommy," the little girl began. "Does Santa Claus really know if I've been a good girl or not?"

"Yes, dear, and you've been such a good girl that I'm sure he won't forget your present."

"And Mommy, does he really go all over the world with his reindeer and come down the chimney with our presents?"

"Yes, dear."

A puzzled look crossed the sweet face, a long silence . . . then, "He's just like God, isn't he, Mommy? Our Sunday school teacher told us that God knows what is in our hearts and that He is everywhere, too."

The arrival of the Santa Claus parade interrupted the dialogue at that point and soon we were enjoying Snow White, Jack and the Beanstalk and, of course, Santa himself. But I have often wondered how that mother

answered her little girl's searching question.

My own answer to the problem of Santa Claus is this: It all depends on how we present him.

We have four children, and each one has enjoyed a visit to Santa Claus in toyland. With very few exceptions, we have, as a family, annually attended the Santa Claus parade. But not one of our children has ever believed in Santa Claus.

We explain Santa to them in the same way we explain Alice in Wonderland, Little Red Riding Hood or Goldilocks. In the same fashion that we share Winnie the Pooh with our children in a land of "make believe," we share this jolly gentleman who makes his presence known every Christmas.

Yet we avoid presenting him, as many do, in an almost divine capacity and with all the seriousness of sober truth. In short, he's just a "let's pretend" man.

We have yet to find that this approach has spoiled any of the enjoyment of Christmas for any of our children. The solution has always been a happy one. We enjoy Santa Claus, but we don't believe in him.

♦ BUT there is an even more serious problem connected with this Christmas legend. That's the problem of Santa Claus in the church.

Yes, he's there, all right, in many of our churches. I remember my discovery as a girl at our Sunday school program. Awe-struck, I said to my mother, "Santa Claus sounds just like Mr. Fisher!" And he was Mr. Fisher.

I thought it was bad when our daughter, Heather, came home and told of her girl friend selecting books such as *Lassie* and *The Wizard of Oz* to read to her beginners Sunday school class. But I was even more shocked when I learned that she taught her class about Rudolph the Red Nosed Reindeer much as we would teach our beginners the actions to *Wide, Wide As the Ocean*.

The question is, "How can we criticize others when we have opened our own church doors to an usurper?" Let's rethink our Christmas program and keep this red-coated distraction outside the walls of the church. We want our children to remember their Sunday school Christmas program as the time when the living account of God coming to earth as a babe is presented in story and song. **END**



In the intense religious darkness of tiny Nepal, the Mar Thoma church shines like a light.

LIGHT in the DARKNESS

[continued from page 23]

as his smiling face bobbed affirmatively up and down. As I see him again in mind's eye, I thank God once more for the light that is still shining in the darkness of this age.

♦ To remember this man is to think of another, a man whose name and country I do not even dare to mention lest I endanger him and those who have aided him in the name of Christ. The guidebook in this overwhelming Mohammedan country, giving statistics concerning its large population of Moslems and the sparse sprinkling of Hindus and Jews, says flatly, "There are no Christians."

I have news for the one who wrote that guidebook!

Only minutes after we had landed in that country, we met one who has found Christ. We listened to his moving testimony: how he came to the United States as an exchange student . . . was invited to attend a church . . . became interested . . . went back again and again . . . and finally accepted Christ as his Saviour.

When his studies in America were over, he returned to his country and his village. On his first night home there was a reception in honor of home-town-boy-made-good-in-America, and they called on their guest of honor for a speech. To their amazement he arose and said, simply and sincerely: "Something very wonderful happened to me in America. I became a Christian!"

Even during this social occasion there was mixed reaction. The next day he was abruptly hauled before the judge of his village, and that very afternoon—presumably on the judge's order—was stoned and left for dead.

This was not back in the days of the young church described in the Book of the Acts. This was in the waning weeks of the year of our Lord, 1959.

His testimony continued: people who can only be described as other-than-his-countrymen came to his rescue, and helped him make his painful way to a neighboring country. There kind Christian friends arranged for him to find political asylum and stay. But this fine young man—so new in Christ—insisted that he must return to his own country and wait there until he could openly give testimony to his faith. He knew that he would have to live for a time as a secret believer (and such he is), but he waits with prayerful impatience for the time when he can stand up again to be openly identified with Christ.



High up in the Burmese mountains, Larry Ward meets a native pastor.

Hundreds of homeless children gather at Wonju, South Korea, to hear the Christian message.



How dogmatic and dangerous the darkness of his land! Yet light always overcomes the darkness; and so the tiny light of this single life shines forth, as much as it has opportunity.

Yes, darkness . . . but light.

♦ I THINK of China and the whispered confidences shared with me by refugees after their escape to Hong Kong. The bamboo curtain seems to part a bit as they talk, and our hearts rejoice to hear of lights for Christ that dare to shine forth here and there even in the midst of that dragon darkness.

I think of Congo and the situation that has prevailed there, as mission societies watched the arduously-carved-out advances of three quarters of a century crumple beneath the wave of unreasoning nationalism and heaped-up bitterness and resentment. Yet in the midst of the bloody darkness and violence come stories of the faithfulness of Congolese Christians.

I think of tiny Nepal, up on "the roof of the world," that picturesque land of mystery. Nepal, that magnificently beautiful country, with the highest mountain ranges in the world,

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YOUTH SUPPLEMENT!

Read "Cool War," a story of what happened when a warm friendship ran into a chill December breeze.

"Strictly G.I." is the interesting report of an army officer on the difficulties a Christian young fellow faces when he dons the uniform of Uncle Sam.

is a land where Buddhism and Hinduism and primitive animism blend to form a strange pattern of intense religious darkness. Yet even through this darkness shines the candlestick light of seven tiny Nepalese churches that met early this year to form the brave beginnings of the Nepal Christian Fellowship.

And thus it goes, all around the world. The shadow of the hammer and sickle . . . the somber cloud of religious intolerance, if not violent persecution . . . the shadings of nationalism, not intrinsically wrong but dangerous in its sometimes violent expression.

All around the world: darkness.

But shining through it the light of truth, the light of Christ.

That light is still shining, for the darkness has not . . . can not . . . and will not put it out!

END

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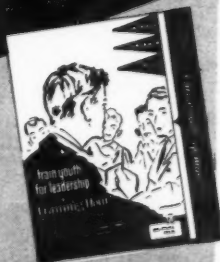
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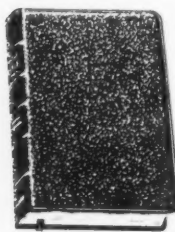
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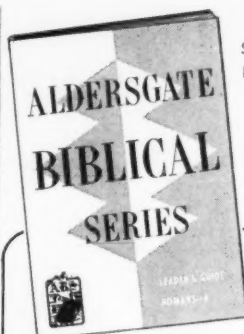
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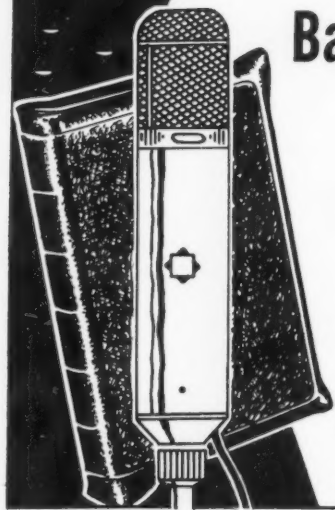
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YOUTH SUPPLEMENT

By Gary Higbee

I GUESS I must be about the happiest guy in the world—or, at least, in our town. That would be Mountlake, Ore., population 1,275. Everything is going along just the way it should be. For a while, though, things looked pretty dismal.

By the way, my name is Joe Berry. I'm president of the young people's group at our church. It's not because I'm handsome, or a big brain, or anything like that. I guess it must be because I'm the oldest fellow in the group, and I've been a Christian for going on six years.

Anyway, to get back to my story; it all started last fall. You see, there are these two girls, Sally Hopkins and Helen Ames. I know what you're thinking, but that's not the problem at all. They are both good friends of mine in an informal sort of way. Not that we go out on dates or anything like that. It's just that they are the other officers in our young people's group, and we three are the only seniors, so it's natural that we're together a lot.

At least we were—up until that day last fall. That was the day when nominations were posted for this year's student body officers at Mountlake High. Imagine our surprise when we first saw that both Sally and Helen had

What does a young people's president do when two of his

been nominated for secretary. The girls sort of took it as a joke at first, and both of them, right together, said, "Joe, you'll have to be my campaign manager."

Well, anybody knows that you can't be a campaign manager for two people who are running for the same office. And anybody who knows girls knows you can't be a campaign manager for either one, under the circumstances, without running a risk. So I politely declined. "Whew," I said to myself when I got home that afternoon.

♦ I'll be the first one to admit that Mountlake High isn't the biggest frog in the puddle. In fact, right here in Oregon I'd be surprised if more than one person in four even knew it was in the puddle at all. Even so, you know how important things like elections are to people, especially to girls. And it began to be plain to see, as the campaign went on, that there were going to be some hard feelings.

Election day came around, and Sally won the election. Not that she was any better or more popular than Helen. But one of them had to win, and the other had to lose. It always happens that way. It was close, though, with Sally winning forty-four to thirty-nine.

About that time I began to notice that whenever we'd go anyplace in Agatha Von Ford III, which is my car, the conversation between them consisted of "hello" and "goodbye." Anything in between was purely accidental. It wasn't as though they were mad at anybody. They just had sort of a cool war going on.

It probably wouldn't have lasted very long, except the Bible club at school had their annual fall banquet just a week after the election. This is a big thing since nearly all the kids at school go to one of the four churches in Mountlake, and lots of them are in Bible club. I guess you'd say Mountlake is pretty lucky to have so many Christian people.

Anyway, we always have a queen for this banquet. And you can guess what happened. Helen was chosen to be the queen! I was pretty surprised at that, because she won't ever be a model for a magazine cover. Not that she's ugly. She's just sort of regular and ordinary like most of us.

The final straw came when she asked me to be her escort. I couldn't very well turn her down since anyone knows a queen has to have an escort. And it wasn't as though I was choosing between her and Sally, like it



would have been if I'd been campaign manager for one of them. At least, it seemed reasonable enough to me.

But girls aren't very reasonable, I guess—even Christian girls. Sally got mad at Helen for being the queen and at me for being her escort. That gave Helen a good excuse to be mad at Sally for winning the election and the war was on.

It sure put me on the spot. Here I was president of our young people's group, and my main two officers were fighting with each other. It sure didn't help out our group much.

♦ It wasn't long before the kids at school caught on to what was happening. They noticed that Sally and Helen didn't walk together in the hall anymore. In fact, when the girls passed each other, they acted as though they didn't even know the other was there.

I don't know what Agatha Von Ford III thought. She was so used to having the three of us riding around together, but now old Joe usually drove around by himself—except when I took my mother to the store, or something like that.

It got real bad at school. In fact, I was glad when Christmas vacation came even though I like school. Some of the kids began to side with one or the other of the girls, and that was a terrible thing to do, especially for Christian kids.

The worst was when the kids who weren't Christians snickered about it. Some of them told me they guessed I was having a pretty bad time with my "sheep fighting" as they put it.

Anyway, you can see why I was happy for those two weeks off at Christmastime. That naturally breaks the kids up quite a bit, and I figured that even if Sally and Helen kept up their war, at least it would be more private.

Mountlake may be a small town, but it is right in the middle of some of the best ski country in the whole state. If you like the thrill of schussing down a snowy slope, this is the place to come.

We always have a mob of skiers here during the holiday vacation, and to help them, the Chamber of Commerce has this information booth right in the center of town. Every winter you can stop and get information about the tows, the weather, where you can rent skis, etc. Working the booth makes a good vacation job for a couple of high school girls.

My regular after-school job, which I've had for two years now, is delivering groceries. That's why I have Aga-

his officers—girls, at that—start carrying on a COOL WAR?

tha Von Ford III. On my delivery one afternoon, just after school was out, I noticed Sally walking down the street. She was going the same direction we were, so we stopped and picked her up. She wasn't mad at me any more since the banquet. It was really Helen she had been mad at all along.

Was she ever excited! And I guess she should have been. She'd just come from Mr. Charles' office. He is the mayor of Mountlake. He hires the girls to work in the information booth, and he'd just hired Sally. She was pretty thrilled about it, like anyone would have been.

I didn't know whether to be thrilled or not. You see, Helen had dropped by our house several evenings before. I was feeling low that night because our minister had asked me why the young people didn't seem to be coming along too well. I guess I should have told him what the trouble was. He probably knew anyway.

Well, Helen told me to cheer up, because she had good news. She had been down that afternoon to see Mr. Charles, and he had given her a job in the information booth.

So you see why, when Sally told me that she had the other job, I didn't know what to think. I still don't know why, the way news travels in our town, that she hadn't heard about Helen's job.

Anyway, I felt real funny inside when Sally said that, and I thought that even Agatha Von Ford III sputtered a bit. Of course, it could have been a fouled spark plug. One of these days I'm going to have to take them out and clean them. Sally didn't notice any of this, but just sat there and smiled innocently. At least, I thought it was innocently. But I'm beginning to have suspicions about trusting girls.

After I dropped Sally off at her house, I began to think. This could be the most disastrous ski season our Chamber of Commerce ever had. On the other hand, maybe this would be a good thing. Not too long before, our Sunday school lesson had been from Romans 8:28. I knew that I loved the Lord, and somehow I realized that He could work out all this mess. Maybe there was a reason for this.

♦ On the day before the booth was to open, both the girls had to report to Mr. Charles, so he could show them the job and make sure that they knew what to do. After all, it's important to make a good impression on people, especially if they come all the way

from another state, like most of them.

It just happened that Agatha and I were parked in front of Mr. Charles' office. You might say it was curiosity, but I really did have an order to deliver just across the street and about halfway down the block.

Sally was standing just inside the big window at the front of Mr. Charles' office, and I couldn't help but see her. But Helen came from the other direction, and didn't even see Sally until she was inside the door.

Helen nearly jumped back out the door and said, "Sally, what are you doing here?" The reason I know that was what she said is because I learned afterwards. I couldn't hear too well through the plate glass window. But I think Helen was as surprised to hear herself talk to Sally as Sally must have been to hear her.

Sally said, "I'm going to work in the information booth with you." For a minute they both stood there and looked embarrassed at each other.

Helen said she guessed that if they were going to work together, they had better start being friends again. Sally said she had been feeling bad for a long time and knew they hadn't acted like Christians. Then they both told each other how sorry they were, and how glad they were to be friends again. Right there in the office, with their arms around each other and tears streaming down their faces, they asked the Lord to forgive them.

About that time, Mr. Charles came out of his inner office with the funniest look on his face. I guess he couldn't figure out why his two employees were standing there with red eyes and smiling faces, hugging each other.

And then, was I ever shocked! Sally looked right straight at Mr. Charles and winked just as plain as day. Anyone knows it's not at all proper for a girl to wink at a man, especially when he's old enough to be her father.

And then, what was even worse, Mr. Charles winked right back at Sally. I never would have believed it if I hadn't seen it with my own eyes. Imagine such a thing—and him an elder in our church.

I'm still not sure what it was all about, but you can see why I'm the happiest guy in the whole world. The Lord has worked everything out just perfect, and our young people's group is getting along fine.

The only bad part about the whole thing is my home-made hi-fi set. I haven't made much progress on it lately.

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'TWEEN TEENS

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When I ask, "Is it yours?" I'm talking about your faith—what you believe, your Christianity. And, if you'll excuse the phrase, how did you come by it? Is it just the faith the folks have and so "it's good enough for you." Is it a handed down, passed around, follow the family faith?

Read on a paragraph or so and see if you fall somewhere under this description—plus or minus a few points.

Mom and Dad are Christians—always have been as long as you can remember. Regular at church and made a good stab at prayer meeting. Always on some committee or other or teaching Sunday school. Bible stories you've heard since you were old enough to sit still and listen. Pray? Oh, yes, folks taught you to do that—good thing to be able to pray. You can even lead in prayer at young people's or Bible club.

Of course you're a Christian. You've followed the family footsteps, and you believe just about the way they do. You've kept out of trouble (except for that one time you mixed with the wrong gang) and have a pretty clear future ahead.

Sound familiar? It's all fine, but

one thing is missing. If you've never come face to face with God and, in full awareness of your need, accepted His free gift of salvation through faith in His Son Jesus Christ, you're not a child of God—you're not a Christian. The faith you have is something you've acquired from the family—like your bicycle or your books, but it's not yours by personal experience.

This verse from the Bible makes clear what it means to believe:

"Because if you acknowledge and confess with your lips that Jesus is Lord and in your heart believe (adhere to, trust in and rely on the truth) that God raised Him from the dead, you will be saved (Rom. 10:9, Amplified).

Or take this verse from the same translation. "He who possesses the Son has that [eternal] life; he who does not possess the Son of God does not have that life." This is found in I John 5:12. That phrase "possess the Son" is the one to look twice at here.

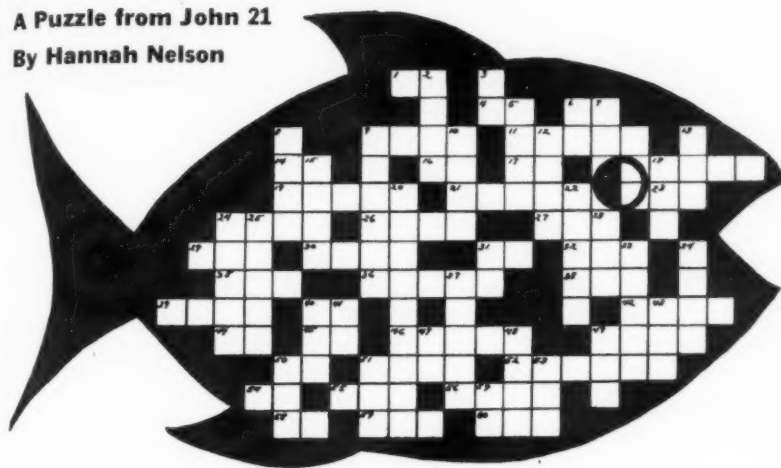
You may be a second, third, fourth or tenth generation Christian. It makes no difference. You must make that personal contact with Jesus Christ yourself and open your heart to Him. Turn your life over to Him and let Him rule your life. Then you can say, "He is mine! I know Jesus Christ as my Saviour." R. W.



"THE CENTER, GUARDS, TACKLES AND ENDS
 ARE SINGING WELL ... NOW, CONCERNING
 THE BACKFIELD..."

A Puzzle from John 21

By Hannah Nelson



The Great Draft of Fishes

Answer to puzzle on page 83

Across:

1. "It — the Lord" (v. 7)
4. New Brunswick
6. "Cast the net — the right side of the ship" (v. 6)
9. To journey from place to place
11. "And two — of his disciples" (v. 2)
14. "— ye love me, keep my commandments" (John 14:15)
16. "— I am with you alway" (Matt. 28:20)
17. An exclamation of surprise
18. Fishing equipment
19. Together with 21, name of a disciple (v. 3)
21. See 19
23. A tool used in chopping wood
24. Writer of this account
26. Officer ranking next below captain on merchant vessel
27. Another way to say "Yes" (v. 15)
29. Something with which to catch fish (v. 6)
30. A thin, narrow strip of wood
31. "They answered him, —" (v. 5)
32. "... even unto the — of the world" (Matt. 28:20)
35. Feminine pronoun
36. "Jesus stood on the —" (v. 4)
38. An evergreen tree
39. A color
40. An exclamation
42. Used in rowing a boat
44. Senior
45. Musical note in scale
46. "And that — they caught nothing" (v. 3)
49. To propel oneself in water
50. "Children, have — any meat?" (v. 5)
51. "They say unto him, We also go — thee" (v. 3)
52. A piece of land surrounded by water
54. "the books that should — written" (v. 25)
55. Have (Scottish)
56. "Thou knowest that I love —" (v. 15)
58. "As soon as they were come — land" (v. 9)
59. Cunning
60. A king of Judah

Down:

2. "... with all thy heart and with all thy —" (Matt. 22:37)
3. Preposition
5. A vessel for traveling on water
6. An exclamation
7. Northeast
8. What was laid on the coals (v. 9)
9. Didymus' other name (v. 2)
10. A thick cord
12. Plural pronoun
13. A case for holding things
15. Part of fish resembling wings
18. Male sheep
20. "and — of Cana" (v. 2)
22. Ridges of sand close to water's surface
24. Who stood on the shore (v. 4)
25. "And the — disciples came" (v. 8)
28. Bird common in semi-tropical parts of North America
31. Not (archaic)
33. To perish by suffocation in water
34. Fish bait
37. A direction (v. 6)
40. "And there — also many other things" (v. 25)
41. "This spake —" (v. 19)
43. Help
47. "They were not able to draw —" (v. 6)
48. Makes knots
49. Salt
50. Conjunction (v. 11)
51. Peter — grieved (v. 17)
53. The — of Tiberias (v. 1)
57. Exclamation of laughter

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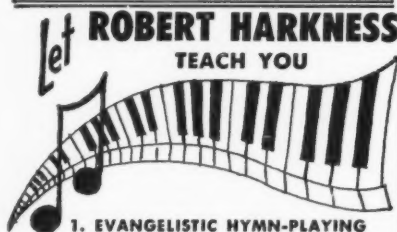
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this is MY PROBLEM



Mel Johnson, a vice-president of Youth for Christ International, has written several teen-slanted books, and directs the young people's program entitled 'Tips for Teens,' aired on several midwest radio stations. A former pastor and a graduate of Moody Bible Institute, he has appeared before many teenagers in conferences, campaigns, clinics and high school assemblies across the United States.

Q. Now that I have become a Christian, can I expect temptations to stop?

A. As a member of the body of Christ, you may expect to be the target of Satan; he will not give you up without a fight. When you seek to serve the Lord with all you have, you find that temptations are just beginning. You are now a living example of the grace of God, and Satan hates the Master you serve.

But, be of good cheer, for we have a shining One on our side who is stronger than Satan. Take a look at I Corinthians 10:13. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it."

Temptation is a real testing for the child of God who is willing to surrender. Growth demands testing, for in testing we learn to resist Satan and thus, in resisting, we become stronger.

Q. I am a frustrated teenager who wants to know how I can get my parents to understand me.

A. One of the first things you need to do is to find out what makes your parents tick. Have you made your best efforts in trying to understand them? Keep in mind that from the time you uttered your first unhappy yell until now, your parents have wholly supported you and have wanted the best for you. One of the habits they've gotten into is feeling that you belong to them. That's not bad, is it?

The following tips will help you in getting along with them. Take time to digest each point:

Be obedient, respectful, polite and honest. Share your plans voluntarily

with them. Be careful of careless casualness, and be ambitious.

Try this formula and see how much easier it's going to be to get the keys to the car and the understanding heart of Dad and Mother.

Q. One of my best friends is a keen guy but not a Christian. He lives a good clean life and never argues about religion, but I have many reasons to believe that he has never let Christ into his heart. How can I best witness to him?

A. Be honest and humble as you share with your friend what Christ has done for you. Be ready to quote clear cut Scriptures, such as John 5:24 and Romans 10:9, 10. Don't apologize and never pull any punches in presenting the simplicity of God's great plan of salvation.

Acquaint him with other Christians who are well-balanced, well-adjusted persons. Watch your walk and your talk, always letting your light "so shine before men that they might see your good works and glorify your Father which is in heaven." Watch your grooming habits.

Eliminate from your personality all traces of conceit, selfishness, bull-headedness and self-righteousness. Be consistent and be natural.

After you have given your personal testimony of what the Lord has done for you, invite him to church. Get a group of the young folks in the church to be praying especially for him. From time to time share with him a good sane and Scriptural gospel tract.

Don't give up on him. Without being overbearing, be persistent in your testimony and in keeping the gospel of our Lord before him. God is able to do exceedingly abundantly above all that we ask or think.



By Capt. Cleo W. Buxton

strictly G. I.

YOU'RE a young fellow eligible for service. "G.I." has not yet become a part of your daily routine. But there is a good possibility that it will very shortly. You will pass through endless G.I. lines and they will throw G.I. clothes at you and you will eat G.I. chow. G.I. can mean lots of things, but in the service it means "government issue." You will even be called a G.I. yourself and live with other G.I.'s. And you will get a G.I. education which will include many things—all prefaced with those two little letters.

How will you take this rough and ready education? It depends on you and what you believe.

I spent nearly four years in Uncle Sam's university and have now returned at his request for a post-graduate course. In contrasting what I did when I entered the service the first time with this present donning of Army olive-drab, I see some things that may be interesting to you as you are confronted with the armed services.

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DEPT MM-12

As a G.I., your problems in regard to your spiritual life will be just like those you had at school—only more so

✦ As a soldier of Jesus Christ, I entered the service the first time with the philosophy that I would live my Christianity, and others would see it, and my life would speak so loudly that I wouldn't have to talk. I was quite convinced that this was the best plan, but as I look back I realize the real situation—that I was afraid to do anything else and did not have enough confidence in my Commander, Jesus Christ, to speak for Him.

So, if you are talking down the spoken-witness angle, examine your motives honestly to see if your main difficulty is not that you are afraid and ashamed of Christ.

✦ I wasn't shaken out of my "just living as a Christian" until several days of combat had passed. The word was sent up that one of my men was dying and was asking for me. The fire was heavy, and I didn't feel I should leave my men for this one.

The messenger finally said, "He wants you to pray for him. Won't you please come?"

That hit me. Apparently I had acted enough like a Christian to make him believe I could help. So I made my way back some yards to the wounded man. He was deep in shock, and I could see that he was about to die. He could say nothing but "Pray" over and over. I did pray, but he soon slipped out—where, I don't know.

I prayed for that dying man that moment, but I prayed something different, too. I prayed that God would forgive my lackadaisical attitude and my pride in thinking that all I had to do was live a good life.

As soon as a lull came in the battle and I had an opportunity to call my men together, I told them what I believed—how Jesus Christ had died for each one of them and what He meant to me, and how I had failed them up to this point.

I told them that I would not harass them by talking about it all the time, but if they wanted to pray or find out what the Scriptures said, I would be glad to talk or pray with them.

This was the beginning of a very fruitful time. We had Bible studies together, and a number of men accepted Christ as Saviour.

I had learned the hard way. Thereafter, when I was assigned to a new unit, I made it a habit to call my men together to tell them what I believed. I let them know it was my greatest desire to help them before the heat of

battle came, when—busy with the duties involving the whole unit—I would not be able to help.

When I entered the service this time, I made it the primary requirement for myself that the men who were with me would know that I was a Christian.

✦ ANOTHER excuse I had should be mentioned—another conscience-salve which allowed me to remain silent about my Lord—namely, that I might turn out to be a poor soldier and thus bring disrepute on His name.

Although I believe that I was somewhat honest in this, it was also just plain laziness on my part and a real stratagem of the devil. I found as time went on that, when I aligned myself on the Christian side, I was on the spot. Men looked at me, and I was never allowed to forget that they judged what a Christian was by what I was and how I acted.

How many times in Italy I became so tired of fighting and war, constantly crawling up one side of the mountain and fighting down the other. I would see a house alone on the mountainside and wish that I could go there and just lie down and rest. Then I'd remember, *A Christian would never do that*. There was no way out. I had to go on.

Also when the shelling got hot or the bullets were flying thick and fast, my reaction was to freeze down behind a wall or ditch, but the thought that *a Christian would never do that* gave me the impetus to move.

✦ THUS I believe that I can advise from actual experience in the service—put yourself on record as a Christian, and it will make you a better serviceman.

That means you can't cut into the chow line. It means you aren't always looking out for yourself first. It means keeping that rifle spotlessly clean or doing that task of yours just a little better than anyone else.

God enjoins this in Colossians 3:23-24: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

✦ In the service your problems in regard to your spiritual life will be just like those of your life at school. Only more so. It will be hard to find

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✦ Your service testimonies must alarm only found year making

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a period for a quiet time. Reveille comes so early, and you are too tired at night. You most likely will find that thirty or more men in the same room are not conducive to quiet.

I found the noon hour one of the best times to get alone with God in garrison. If you want a quiet place early in the morning, the company day room is one of the best. If it is fair weather usually just a short walk will take you to a chapel or to a woods where you can be alone with God.

♦ YOUR personal attitude toward the service will be one of your greatest testimonies to your Christian life. I must confess that I am greatly alarmed at the many people who wish only for a "good deal." I have not found over five persons in the last year who seemed to look forward to making a contribution in combat.

The great tragedy has been that many Christians are falling all over each other trying to get a "privileged position." To me it is a denial of all that Romans 8:28 teaches us.

If you come into the service, believe with all your heart that God has a real place for you; don't look for the softest little job you can find. America was never built on that philosophy, and it will not stay strong on it either.

♦ THERE will be a number of men who will be on the deciding line, and you may determine their decision.

If you merely condemn without trying to help, they will go with those who claim to have a good time. If you are cheerful and take into consideration the men's lack of knowledge, and if you have something to do to interest them, they will follow you.

Their ideas of interesting things are not the same as yours. It is a real pleasure for you to go to church. But this will probably not interest them. Go bowling or visit the service club or go into town to see friends of yours or theirs.

As you try to be friends with them and understand their backgrounds, you may win them to Christ. END

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Answer to Puzzle

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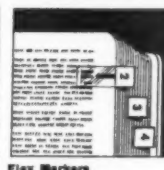
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what does the BIBLE say?

ANTHONY C. CAPON



Should a Christian Enjoy Life?

DECEMBER is probably the best time
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I believe many Christian young peo-
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They feel it is wrong for a child of
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want to be dull and narrow-minded.
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Man did not invent electricity, radio,
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See what God thought of His crea-
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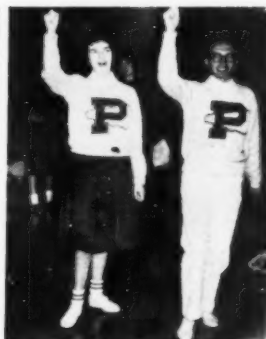
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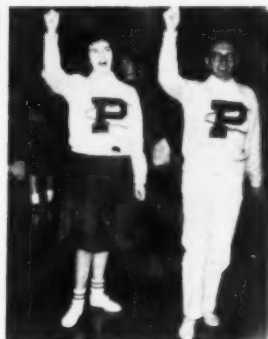
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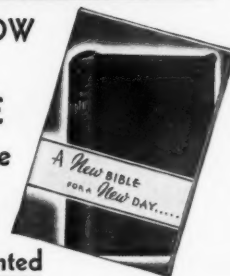
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